



**CHRISTIAN BAPTISM**

**BY**

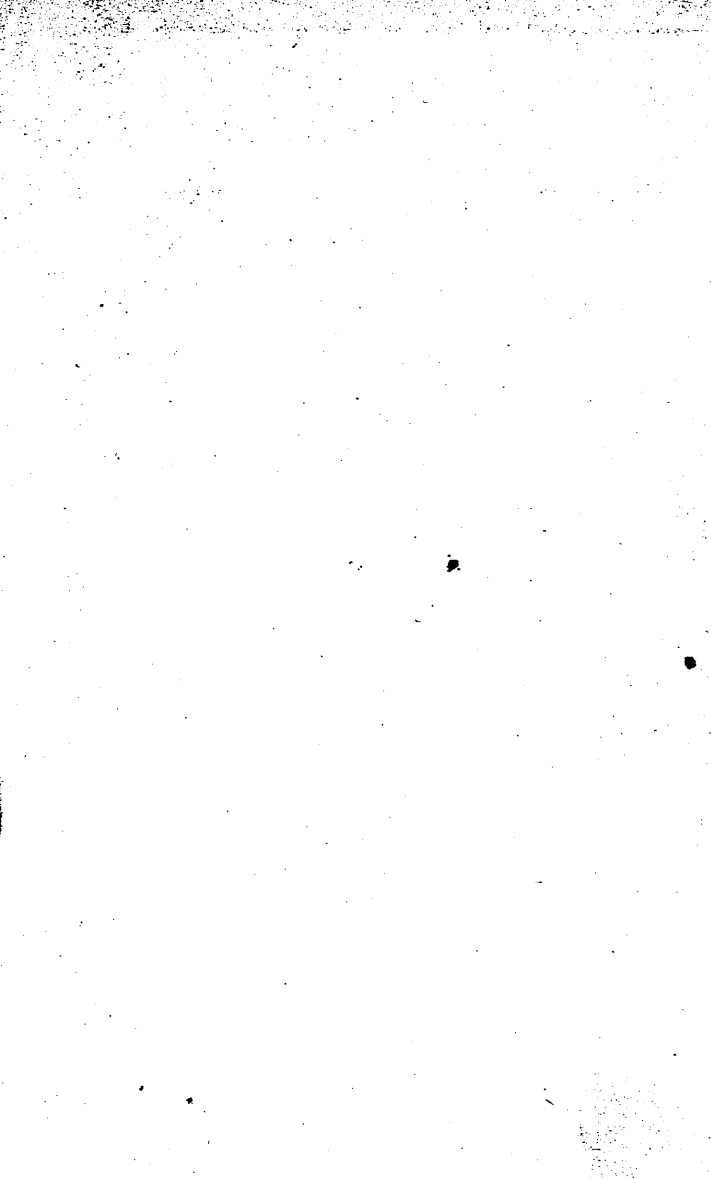
**REV. HENRY BROWN**

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# CHRISTIAN BAPTISM

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# THE SCRIPTURES.

BY

REV. HENRY BROWN.

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PART I.

THE MODE OF BAPTISM.





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# THE MODE OF CHRISTIAN BAPTISM.

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## CHAPTER I.

### STATEMENT OF THE SUBJECT.

WHAT is the mode of Christian baptism, and who are proper subjects of it, are questions of much and long continued discussion. But notwithstanding this is an ordinance derived from the Scriptures, but few who have discussed it have confined the discussion to the Scriptures. If, however, "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," he surely may learn from the Scriptures how to perform good works. Therefore, "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Tim. iii. 16, 17.

The first question that presents itself, in an inquiry about Christian baptism, is, How ought the ordinance to be administered? On this subject

there is a diversity of opinion. Some do not consider the ordinance valid, unless the whole body of the subject has been put under the water, and that too by a minister of the Gospel, who has himself been thus baptized. This requires that there should be such a line of baptized baptizers running back to the Apostles.

On the other hand, a large majority of the Christian world contend, that when the ordinance is administered by a regularly ordained minister of the Gospel, either by sprinkling or by pouring the water, it is not only in strict accordance with the Scriptures, but better adapted to the condition of man. This latter opinion I will endeavour to maintain in the following treatise.

As a preliminary, I would remark that baptism is not an ordinance of greater importance than that which represents the broken body and shed blood of the Lord Jesus Christ, and "shows His death until He come." Water is the essential element of the one, and bread and wine are the essential elements of the other. Now, if a particular and exclusive form is not essential in the administration of the Lord's Supper, provided bread and wine are the elements employed, we naturally infer, that a particular and exclusive form is not essential in the administration of baptism, provided water is the element employed. In

the administration of the Lord's Supper the different denominations of Christians have adopted different forms. Usually all partake of it in the day light, some sitting, some kneeling, some standing; while our Saviour, when He instituted the supper, observed it with His disciples at night, and hence it has been called a "supper." Moreover, they observed it in an upper room of a private dwelling, in a reclining posture of the body, and used unleavened bread. Why then a particular and exclusive form is insisted on as essential to the validity of baptism, but not to the validity of the Lord's Supper, has never been explained.

## CHAPTER II.

## THE SCRIPTURAL MEANING OF "BAPTIZO," "BAPTISMOS," AND "BAPTISMA."

It is contended that the Greek verb "*baptizo*," which in the English Bible is rendered "baptize," and the Greek nouns, "*baptismos*," and "*baptisma*," which are in the same book rendered "baptism," mean to "immerse," and "immersion," only; and hence that when we read in the New Testament of persons having been baptized, we must necessarily conclude that they were immersed. Accordingly in a translation of the New Testament, recently issued in New York, these words are invariably so rendered. Rev. Mr. Carson of Ireland also, whose work on baptism is a standard work with Baptists, says, "*Baptizo*, in the whole compass of the Greek language, has but one meaning. It not only signifies to dip or immerse, but it never has any other meaning." "My position is, that it always signifies to dip, never expressing anything but mode."\* This claim will now be examined, and as it must be determined by the Bible, to the Bible we will go.

The first recorded case of baptism in the Scrip-

\* Carson on Baptism, pp. 19, 55.

tures, is that of the children of Israel while crossing the Red sea. Paul, speaking of it, says, "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." 1 Cor. x:1. Their being under the cloud, therefore, was one thing—their passage through the sea another; and their baptism another. Although then, they "were baptized in the cloud and in the sea," neither of these was their baptism, any more than one who is baptized in a house, is baptized by being in the house. Persons are often immersed in houses of worship, but no one will contend that their being in the house is the immersion. How then were the Israelites baptized?

Moses tells us that they "journeyed from Ramesses to Succoth, about six hundred thousand on foot that were men, besides children. And a mixed multitude went with them, and flocks, and herds, and very much cattle;" Ex. xii. 37, 38—that the Lord went before them by day, in a pillar of cloud, and in a pillar of fire by night; Exodus xiii. 21—that the chariots of Pharaoh, his horsemen and his army came in pursuit and overtook them encamping by the sea; Ex. xiv. 9—that the pillar of cloud then went from before the Israelites and stood between them and the Egyptians, and was a



cloud and darkness unto the Egyptians, but a light to the Israelites, so that the one came not near the other all the night—that the Lord caused the sea to go back by a strong wind all the night, divided the waters and made the sea dry—that the children of Israel went into the sea on dry ground, and the waters were a wall unto them, on the right hand and on the left—that the Egyptians pursued after them into the midst of the sea, and that Moses stretched forth his hands over the sea, which then returned in its strength when the morning light appeared, and covered all the host of Pharaoh that came after them. Ex. xiv. 19-29.

Now, as there were in this company “six hundred thousand men,” there must have been about an equal number of women, and as there would be more children than there would be of both men and women, it would make the number about two million, five, or six hundred thousand. These, with the “mixed *multitude*,” would make a company of at least three million. In addition to these, there was their baggage, their “flocks and herds, and *very much* cattle.” The sea, where it is agreed on all hands they crossed, is said to be ten miles wide. An eye witness informed the writer, that after the surrender of General Lee in 1865, it took three whole days for General Grant’s army of three hundred thousand men to cross with their bag-

gage, from the south to the north side of James River, where the river is about four hundred yards wide; and march out of Richmond. The children of Israel, in crossing the Red Sea, therefore, must have occupied a breadth of at least three miles, or else the passage could not have been made during a part of the night, which is the recorded time. See Ex. xiv :21-27.

Although then, one side of this line was near to "a wall" of the water, the water on the other side was about three miles off; while those in the middle were about a mile and a half from any water at all.

Again, as the pillar of cloud was, during their whole passage, between them and the Egyptians, (Exodus xiv. 19, 20,) it could not have been at any time, over them.

Again, although they were "under a cloud" while in the sea, they were all the time "on dry land," with an open space about three miles wide to the shore before them, and an open space about three miles wide to the shore behind them, and so were at no time enclosed by either cloud or sea, or cloud and sea. As then, they "were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea," and yet were not immersed, what, it may be asked, was the cloud under which they were, and how were

they baptized? Hapily we are not left in ignorance here. The Psalmist, speaking of this occasion, Ps. lxxvii. 13, says, "Thy way, O God, is in the sanctuary. Who is so great a god as our God? Thou art the God that doest wonders. Thou hast declared Thy strength among the people. Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph. The waters saw Thee, O God; the waters saw Thee. They were afraid. The depths also were troubled; the clouds poured out water. The skies sent out a sound. Thine arrows also went abroad. The voice of Thy thunder was in the heaven. The lightnings lightened the world. The earth trembled and shook. Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known. Thou leddest Thy people like a flock by the hand of Moses and Aaron."

In Egypt there is no rain without something like a miracle. On the occasion referred to, however, there was cloud, lightning, thunder, and rain, thus making the event miraculous throughout.

We have seen before, that the people "were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." We have seen also, that their being in the cloud and in the sea, was no more their baptism, than the fact of an individual being in a house of worship when immersed, is

his immersion. We are now told that "the cloud poured out water." This then was the mode of their baptism. Away, therefore, with the idea that "*baptizo* means to immerse and nothing else." It contradicts the Bible. Away also with the translation lately issued in New York, which says the Israelites "were all immersed unto Moses." It contradicts the word of God.

But as the Israelites "were baptized in the cloud and in the sea," this, it is contended, was their immersion. If, however, they were baptized in the cloud, in the same way they were baptized in the sea, (and I see no reason to doubt it, for the reading is the same in both cases), then, as the sea was near to but one side only, of a few only, and there was an open space about three miles wide to the shore before them, and an open space about three miles wide to the shore behind them, they could not have been in the cloud and in the sea when they were baptized, in the same sense, or in the same way that an individual is in the water, when immersed. The baptism of the Israelites, therefore, cannot, without torture of language, be made to favour immersion.

But we have more yet from the Old Testament. Paul, speaking of the service of the old dispensation, says, "It stood only in meats, and drinks, and divers washings, and carnal ordinances."

Heb. ix. 10. "Divers baptisms," in the original ; "divers immersions," in the new translation. As then, the service referred to, stood in these "only," if immersion only, is baptism, none of these baptisms could have been in any other way. Let us examine, therefore, and see.

1. What were the "meats?" From Lev. ii. we learn that when any one would offer a meat offering, it was to be of fine flour, oil and frankincense, burnt upon the altar. If it was "a meat offering baked in an oven," it was to be "unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil." If a "meat offering baked in a pan," it was to be of fine flour unleavened, mingled with oil, then parted in pieces and oil poured thereon. If it was "a meat offering baked in a frying pan," it was to be of fine flour with oil, and burnt upon the altar. These then, were all the meats, and it will be noticed, that they were in no sense "carnal," that is, flesh made no part of them.

We will notice next, the "meats and drinks." In Numbers xv. we have the following: "And the Lord spake unto Moses, saying, Speak unto the children of Israel and say unto them, When ye be come into the land of your habitation, which I give unto you, and will make and offering by fire unto the Lord, a burnt offering or a sacri-

fice, in performing a vow, or in a free will offering, or in your solemn feasts, to make a sweet savour unto the Lord, of the herd, or of the flock; then shall he that offereth his offering unto the Lord, bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil. And a fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice for one lamb. Or, for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil. And for a drink offering thou shalt offer the third part of an hin of wine for a sweet savour unto the Lord. And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the Lord, then shall he bring with a bullock a meat offering, of three tenth deals of flour, mingled with half an hin of oil. And thou shalt bring for a drink offering half an hin of wine for an offering made by fire, of a sweet savour unto the Lord. Thus shall it be done for one bullock, or for one ram, or for a lamb or a kid."

These then were all the "meats and drinks," of the old dispensation; and although connected with some of them there were burnt offerings of animals, the latter are so clearly distinguished from the former, as to make it evident that neither in the meats nor drinks, was there either flesh or

blood, and so it is evident, that neither were the "meats and drinks," in any sense "carnal ordinances."

The next inquiry is, What were the "divers baptisms?" To determine this, it will be necessary to ascertain, What were the "carnal ordinances?" I remark, then, that throughout the Scriptures, there is a marked distinction between flesh and blood. When, therefore, we read of flesh, there is no reference to blood, unless blood is named. And when we read of blood, there is no reference to flesh, unless flesh is named. If any desire to see how clear this distinction is, in the Old Testament, let him read the first seven chapters of Leviticus. And if they desire to see how clear it is in the New Testament, let them examine Mat. xxvi. 26—28, John vi. 51-56, 1 Cor. xv. 50, etc.

As then, blood is distinguished from flesh, it could have made no part of the "carnal," or fleshly "ordinances" referred to. The "carnal ordinances," therefore, must have been the sacrifices, including circumcision, possibly. Then, as the whole service "stood *only* in meats and drinks and divers baptisms, and carnal ordinances," these "divers baptisms," with the meats and drinks and carnal ordinances made up the whole service. By ascertaining, therefore, what, in addition to the

meats and drinks and carnal ordinances, made up that service, we ascertain beyond a doubt, what were the "divers baptisms." Happily, there is no difficulty here, for Paul, after telling us of what the service referred to consisted, thus describes several of the baptisms: "For when Moses had spoken every precept to all the people, according to the law, he took the blood of calves and of goats with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people." "Moreover, he sprinkled, with blood, both the tabernacle, and all the vessels of the ministry." Heb. ix. 19, 21. According to Paul, therefore, four of the "divers baptisms" were by sprinkling. And it is so rendered in the new translation.

Again: in Exodus xxiv., we have the following, "And Moses came and told the people all the words of the Lord and all the judgments. And all the people answered with one voice, and said, 'All the words which the Lord hath said will we do.'" And Moses took half the blood (of the burnt offering and of the peace offering), and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant and read in the audience of the people. And they said, All that the Lord hath said will we do and be obedient. And Moses took the blood and sprinkled it on the people and said, Behold the blood of the covenant



which the Lord hath made with you concerning all these words."

Here then was a public profession of religion, and here was the Old Testament mode of baptizing those who made it. It was by sprinkling. What then becomes of the assertion that *baptizo* means to immerse only? It contradicts the Bible. And what becomes of the new translation, which says the Jewish service consists of "divers immersion," &c.? It not only contradicts the Bible, but these translators contradict themselves; for almost immediately after, they mention sprinkling. Heb. ix. 19-21.

The various baptisms of the Jewish service amount in all to forty-two. Of these, three were by pouring. See Exodus xxix. 12; Lev. iv. 25, 30. Twenty-three were by sprinkling; in both cases, all performed by a minister of religion. See Exodus xxiv. 6, 7, 8; xxix. 16, 20; Lev. iii. 13; iv. 6, 17; v. 9; vii. 2; xiv. 7, 27, 51; xvi. 14, 15, 19; xvii. 6; Num. xix. 4, 13, 18, 19; Heb. ix. 19-21. Six were by washing the clothes. See Lev. xiv. 8; xv. 17, 18, 21, 22, 27; xvi. 26. Two were by washing the person. See Ex. xxix. 4; xxx. 19-21. And eight were by bathing. See Lev. xv. 18, 21, 22, 27; xvi. 26; Numbers xix. 7, 8, 19. In these the owners of the clothes washed their clothes, and the individuals washing or bathing,

with one exception, washed or bathed themselves.  
Ex. xxix. 4.

Now, admitting these washings and bathings to have been by immersion (of which there is no certainty, because individuals often wash or bathe without going all over under the water), they cannot be representations of Christian baptism, unless an individual may baptize himself. The twenty-six baptisms, therefore, that are representations of it, were by sprinkling and by pouring.

These then were the "diverse baptisms" of the Jewish Church; and nearly two-thirds of them, or all that can represent Christian baptism, were by sprinkling, and by pouring.

Before I proceed further, I wish to notice another passage, bearing on this question.

Paul, speaking of the resurrection, asks, "What should they do which are baptized for the dead, if the dead rise not? Why are they then baptized for the dead?" 1 Cor. xv. 29.

My object is not to ascertain why they are baptized for the dead, but how? What was the mode of their baptism?

We have seen before, that the Jewish service consisted of "divers baptisms." In Num. xix, we find Moses and Aaren directed to kill and burn a red heifer in a particular way. They were then to gather up the ashes, and, from to time, mingle

them with water. This, with a bunch of hyssop, was to be sprinkled on the people, as occasion required, to cleanse them from their ceremonial defilements. Among these defilements, any one who had touched a dead body, was thereby rendered ceremonially unclean. To cleanse him, it was necessary that this mingled water should be sprinkled on him, otherwise he could not "come into the congregation of the Lord;" and hence, the language of Paul: "For if the blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who, through the eternal Spirit, offered Himself, without spot, to God, purge your conscience from dead works to serve the living God." Heb. ix. 13, 14

This, then, was the mode of their baptism when they were baptized for the dead. It was by sprinkling. But, "Why," asks Paul, "all this ado about an hereafter, if there be no hereafter? Why are they then baptized for the dead, if there is no resurrection of the dead?"

Again, God, referring to the general conversion of the Jews to Christianity, when they will "come in, with the fulness of the gentiles," says, "Then will I sprinkle clean water upon you, and ye shall be clean." Ezek. xxxiv. 25. Under the old dispensation, when they were baptized, it was by

being sprinkled with blood, or with blood and water, or with ashes and water; but when they shall be baptized under the new dispensation, they will be sprinkled with water only.

## CHAPTER III.

## JOHN'S BAPTISM.

WITH these examples from the Old Testament, we come to the New; and, of course, will begin with John the Baptist.

The Jews, believing that the time for the coming of Christ was at hand, were most anxiously looking for Him to appear. It was fully expected that He would take the throne of David, restore the kingdom to Israel, and deliver them from the Roman yoke. Luke i. 32, 67-74. A descendant from David, who, in spiritual matters, would be a successor of David, had not only been promised by the Almighty, but had often been spoken of by the prophets. David had been their king in spiritual as well as in civil affairs; they expected, therefore, that this his successor would be so too. And now, as the time of His coming was supposed to be near, we read of Simeon who was "waiting for the consolation of Israel," to whom it was revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ, and of "them that looked for redemption in Jerusalem." Luke ii. 25, 26, 38. Accordingly, when John the Baptist began to preach, "the people were in ex-

pectation, and all men mused in their hearts of John whether he were the Christ or not." Lu.iii.15. To determine this question, "priests and Levites were sent from Jerusalem to ask him, Who art thou?" John i. 19. The Lord by Malachi had said, "Behold, I send My messenger, and he shall prepare the way before Me." Mal. iii. 1. And Isaiah had spoken of John as "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord." Is. xl.3. John therefore, "confessed and denied not, but confessed I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that Prophet? And he answered, No. Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness. Make straight the way of the Lord, as said the prophet Esaias. And I knew Him not, but that He should be made manifest to Israel; therefore am I come baptizing with water." John i. 20-31.

As then, "all were persuaded that John was a prophet," sent before to prepare them to receive the expected and earnestly desired Messiah, we should naturally expect that with rare exceptions, the people would, as far and as fast as possible, flock to his ministry, and comply with what he required. Accordingly, Matthew informs us that "there went

out to him Jerusalem, and *all* Judea, and *all* the region round about Jordan, and were baptized of him in Jordan, confessing their sins—" Matt. iii. 5. Mark is equally expressive. "There went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him." Mark i. 5. The following is the only offset to this sweeping account. "And all the people that heard Him and the publicans justified God, being baptized with the baptism of John; but the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him." Luke vii. 29, 30. And yet even this exception by Luke is qualified by Matthew, who says that "*Many* of the Pharisees and Sadducees came to his baptism." Mat. iii. 7.

The precise population of Judea, at this time, we have no means of ascertaining. When David had the people numbered, there were one million three hundred thousand valiant men that drew the sword. 2 Sam. xxiv. 9. Of course there were about an equal number of females of about the same age. Now, allowing the old people and the minors but little under manhood, to make an equal number, we have a population of more than five million. In the days of Solomon, "Judea and Israel were many as the sand which is by the sea in multitude," 1 Kings iv. 30. In the days of our Saviour, we find four thousand at one time, and at another "five thousand men, besides women and children," with

him in places that were wilderness or desert. Mark viii. 1-9; Mat. 14. 13-21. Josephus, who lived in the days of the Apostle John, tells us, that "when Cestius Gallus the president of Syria came to Jerusalem on the approach of the Passover, the people came about him to the number of three million."\* If then this was at the "approach," all had not then arrived. Moreover the males only were required to attend this feast. Ex. xxiii. 14-17, Deut. xvii. 16. These facts make it evident that the population of Judea, in the days of John the Baptist, was as great as it was in the days of David. To make matters sure, however, I will deduct two million, and put it down at three million, the number in Jerusalem, "at the *approach* of the Passover." If then, three million could come to the Passover, they could come to John's baptism. And yet allowing him to have baptized at the rate of two in a minute, it would have required him to be in the water twelve hours every day for two years, ten months and fifteen days, to have immersed one half of three millions.

No human being, however, could endure it, to be in water waist deep, six hours daily for a whole year. And yet allowing it, in the case of John; and allowing him to have immersed at the rate supposed, it would have required the same length

\* Joseph. Hist., part 2, Book 2, chap. 14, sec. 3.



of time for him to have immersed the one-fourth of three million. His whole ministry, however, could not have lasted over eighteen months.\* Can any one, with these facts before him, believe that John immersed the people? Could he not about as readily believe he made a world? Where is the man that could immerse eighteen hundred and twenty-one in a day? and yet it would have required John to have immersed at that rate, through his whole ministry, to have reached the one-fourth of three million. With these facts in view, can any one believe that John immersed the people? Such faith "could remove mountains." Nevertheless, the new translators call him "John the immerser."

Is it asked, how then did John baptize? As the children of Israel, while crossing the Red Sea, were baptized by sprinkling—as all the baptisms of the Old Testament, bearing on this subject, were by sprinkling, or by pouring—as God by Ezekiel had said of the Jews, when they shall be converted to Christianity, "Then will I sprinkle clean water upon you," we should naturally suppose that John would not depart from the divinely prescribed form of the Church of which he was a member, unless he was required to do so by express command. But notice his language: "I indeed bap-

\* See the closing chapter.

tize you with water"—as much as to say, Hitherto the baptisms have been with something else—as blood, or blood and water, or with ashes and water; but “I am come baptizing”—that is, sprinkling, “with water.” Not a word about a mode of baptism different from that to which they had been accustomed; and hence, we have not a hint of any discussion about the mode of his baptism. Now, when it is remembered how tenacious the Jews were of their religious rites, can we believe that such an extraordinary change, as is supposed, could have been made in one of them without discussion? Certainly we cannot.

Again, in John i. 28, we are informed of certain things that were “done in Bethabara beyond Jordan, where John was baptizing.” And in John x. 40, we are told that “Jesus went away again beyond Jordan, into the place where John at first baptized, and there abode.” If, then, John baptized in the water, Jesus must have abode in the water; for He went “into the place where John at first baptized, and there abode.” But if this was in Bethabara, as is certain, then John began to baptize in a town. After a short time, however, the number that came to his ministry was very great; hence, he went to the Jordan, and again to “Enon, near Salim, because there was much water there,” in both cases, no doubt, that the

multitudes who resorted to his ministry, might be supplied with water. Then, at the close of a discourse, crowds, after having made a satisfactory confession, would go down to the water, or into it, if it is preferred, (which they could do without inconvenience; as they wore sandals, and not shoes,) and he, passing along with a bunch of hyssop, would dip it into the water, and baptize, that is, sprinkle, several at a time, as Moses did. In no other way can I conceive it possible for him to have baptized the immense multitudes of which the Evangelists speak. Moreover, some of these were no doubt of considerable size. There is before me the obituary of a Mr. Miles Darden, who died in Henderson county, Tennessee, January 23d, 1857, and weighed, at the time of his death, a fraction over a thousand pounds.\* There is said to be now (1867) living in Brunswick county, Virginia, a Mr. Edward Terry who weighs six hundred and fifty-six pounds. There was a Mr. — Wells, of Kanawha county, Virginia, of about the same size. The writer has heard of five others who weighed five hundred pounds each.†

\*This obituary was published in the *West Tenn. Whig*, and was written by Rev. John Brooks.

†The following is from the *Athens (Tenn.) Post*, of August 14th, 1868:

“Wm. G. Willis, the largest man that ever lived in Kentucky, died on the 29th ult., of apoplexy. His weight at the time of his death was 500 pounds.

To meet with those who weigh three hundred pounds, or two hundred is not unusual. How John the Baptist would get along immersing eight hundred and twenty-one persons daily, is not for me to say, (for he must have immersed at that rate to have immersed one-fourth of three million, in one and a half years.) Admitting that he could immerse those of a medium size, yet when occasionally a big one would come, he would be very likely to wish, either that he had been baptized in infancy, or had not grown so large; or else conclude that sprinkling would do for him. It is true, there might be no insurmountable difficulty about a burial, but there would be some doubt about a resurrection. It is said, however, that the word "all" does not always mean "the whole" of any thing; and hence, it is argued that when it is said that, "There went out unto him [John] all the land of Judea, and they of Jerusalem, and were all baptized of him," a comparatively small part only of the population is meant. One writer, indeed, supposed that the number baptized

The following obituary is taken from the Louisville, (Ky.) *Weekly Post* of August 4th, 1863, and is credited to the *Cleveland* (Ohio) *Herald*:

**DEATH OF A GIANTESS.**—The agent of Miss Kate Keathly, the Missouri giantess, was telegraphed at this city Wednesday morning to the effect that Miss K. died on Sunday last, at her home, about twenty-five miles from St. Louis. She had just returned from a trip to Omaha. Many people all over the country will remember Miss Keathly, probably the heaviest woman ever exhibited. She weighed eight hundred and twelve pounds.

by John did not exceed a thousand.\* To this I reply, that whether the word "all" means the "whole," depends on circumstances. When, for example, under the decree of the emperor Augustus Cæsar, that "all the world should be taxed," Luke ii. 1, it is recorded that "all went, every one to his own city," the fact that Joseph and Mary went from Nazareth to Bethlehem, in obedience to the decree, notwithstanding the trying condition of Mary, shows how general the taxing was. When again, it is said that Paul and Silas spake unto the jailer "the word of the Lord, and to *all* that were in his house," "and was baptized he and *all* his, straightway," "and rejoiced, believing in God with *all* his house;" (Acts xvi. 32-34.) no opposer of infant baptism doubts but that it means the whole. In the case before us, all the circumstances go to show, as already considered, that the number baptized by John was largely in accordance with the record. It has been shown, however, that John, allowing the population of Judea to have been but three million, could not by any possibility have immersed seven hundred and fifty thousand of them, which would have been but one-fourth of the whole.

I am aware that immersion, by a great effort, has been administered at the rate of seven in two

\* Professor Mell, of Georgia.

minutes. That speed, however, would be inconsistent with the solemnity due to the occasion, and utterly inconsistent with the powers of endurance of any man, if continued for but two or three hours. I was once present when, with all the convenience of a baptistry under the pulpit, eight were immersed in thirteen minutes; and that, I suppose, is about the ordinary speed of administering the ordinance by immersion.

But it is said that when John "saw many of the Pharisees, and Saducees come to his baptism," he called them a generation of vipers. "O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. iii. 7; and hence, it is inferred that he did not baptize them. And further, that as these sects embraced a large majority of the Jews, the number he baptized must have been small. If, however, we may infer that John did not baptize Pharisees or Saducees, because he called them "a generation of vipers," we may infer that he did not baptize at all; because he made a similar address to the people generally. "Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?" Luke iii. 7. John "came not to call the righteous, but sinners to repentance;" and he "baptized with the baptism of repentance, saying

unto the people that they should believe on Him which should come after him, that is, on Christ Jesus." Acts xix. 4. Although then, great sinners did apply to him, "on confessing their sins," they were baptized, (Matt. iii. 6.) just as is done at the present day.

Again, if John did not go to the Jordan and to Enon, because they were suitable places to baptize; but that the multitudes who attended on his ministry might be supplied with water, where, it is asked, did the four thousand, fed by Christ in the wilderness, (Mark viii. 1-9.) obtain that element? and where did the five thousand, besides women and children, whom He fed in the desert, (Matt. xiv. 15-21.) obtain it? To those who make this objection, I answer, "Ye do err, not knowing the Scriptures." In the former case, it is added immediately after the record, that "He sent the four thousand away." And straightway He entered into a ship with His disciples, and came into the parts of Dalmanutha." Mark viii. 10. And in the latter case, we have the following: "And straightway Jesus constrained His disciples to get into a ship, and to go before Him to the other side, while He sent the multitudes away." Matt. xiv. 22. Surely then, out of a lake of water, in which a ship could sail, four or five thousand people might get enough to drink.

## CHAPTER IV.

## THE BAPTISM OF CHRIST.

HAVING proved that John baptized by sprinkling, we might leave it as settled that Christ was thus baptized; but we wish to add a little. The following is the account of it as given by two of the evangelist.

“Then cometh Jesus from Galilee to Jordan, to John to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me? Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus when He was baptized went up, straightway, out of the water, and lo, the heavens were opened.” Mat. iii. 13-16.

Mark says, “And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan, and straightway coming up out of the water, He saw the heavens opened.” Mark i. 9, 10.

1. The next question is, how was He baptized? This we think will be placed beyond a doubt, if we consider the design of His baptism, which must have been different from that of the other



subjects of John's baptism. John having been sent before to "make ready a people prepared for the Lord," preceded our Saviour about six months. Luke i. 17, 26, 36. Accordingly, he "preached the baptism of repentance for the remission of sins," and the people "were baptized of him confessing their sins." Mark i. 4: Mat. iii. 6. As our Saviour, however, could not prepare Himself to receive Himself, nor confess His sins, as He had no sin, (1 Peter ii. 22; Heb. vii. 26) He could not receive "the baptism of repentance for the remission of sins."

2. Nor was it for an example to us. Early piety is inculcated throughout the Scriptures; and a prompt compliance with the ordinances of religion. Our Saviour, however, was not baptized until he was thirty years old. Luke iii. 21-23. No one surely would urge this as an example for others.

3. Neither was it designed to introduce him into the Christian Church, for that was not the design of John's baptism; hence, when certain disciples informed Paul that they had received that baptism, he said, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him that should come after him, that is on Christ Jesus. When they heard

this, they were baptized in the name of the Lord Jesus." Acts xix. 4, 5.

What then, it may be asked, was the design of His baptism? I answer, that He being a priest, the design was to introduce Him into the priest's office, according to the requirements of the Levitical law.

1. Then He was a priest. Thus Psalm cx. 4: "The Lord hath sworn and will not repent, Thou art a priest forever." Heb. iii. 1: "Consider the Apostle and High Priest of our profession, Christ Jesus." Heb. iv. 14: "Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God."

2. From the fourth chapter of Numbers, we learn that the sons of Levi entered on the duties of the Sanctuary when they were thirty years old. Accordingly, it came to pass that when Jesus was baptized, He began to be about thirty years of age, Luke iii. 21-23, "and from that time Jesus began to preach." Mat. iii. 16, iv. 17. The time of His baptism then corresponds with the time of the baptism of the Jewish priests.

3. We infer the same from the fact that like the Jewish priests, He was baptized and then anointed. The Jewish service consisted of "divers baptisms." In Ex. xl. 12-15, we have the following. "And thou shalt bring Aaron and his sons

to the door of the tabernacle of the congregation and wash them with water. And thou shalt anoint his sons as thou didst anoint their father, that they may minister to me in the priest's office." So also our Saviour, after His baptism, began to preach, and having read the following from Isaiah, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel," He began His discourse by saying, "This day is this Scripture fulfilled in your ears." Luke iv. 14-21.

According to the Jewish law, their priests were first washed and then anointed. Ex. xl. 12-15. So also our Saviour, on being baptized and coming up from the water, the heavens were opened and the Holy Spirit descended upon Him like a dove. Mat. iii. 16.

4. The anointing of the Jewish priests was performed as follows: "Then shalt thou take the anointing oil and pour it on his head." Ex.xxix.7. This we have seen took place with our Saviour by the descent of the Holy Spirit, of which the anointing oil was an emblem. 1 John ii. 20, 27. Accordingly, when the Apostle Peter began to preach at the house of Cornelius, he said, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ; that word I say ye know, which was published throughout all Judea, and began in Galilee after the baptism which John

preached, how God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts x. 36-38.

5. That this was the design of Christ's baptism appears from His language when He applied for the ordinance. John having been sent to "prepare the way before Him," preached "the baptism of repentance for the remission of sin," and so did not understand our Saviour's design when He came to be baptized. He therefore, "forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me?" Jesus said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Mat. iii. 14. But what righteousness? Why, the requirements of the Jewish law concerning the priest's office. Having been circumcised, according to the law—having kept the Passover according to the law—having lived free from sin according to the law—and having reached the age at which the Jewish priests entered upon the duties of their sacred office, it became Him to conform to the law respecting that also, and thus "fulfil all righteousness." This answer being satisfactory, John baptized Him.

6. Again, that this was the design of it, appears further from the fact, that when He was called upon by the chief priests and elders for His authority for acting as a minister of religion, which belonged to the priests exclusively, (Lev. x. 1, 2, 3, 1 Sam. xiii. 5 14, Heb. v. 4) He answered, I also

will ask you one thing, which if ye tell Me, I in likewise will tell you by what authority I do these things. The baptism of John; whence was it? from heaven or of men?" As much as to say, if you admit that to have been from heaven, then that is My authority for what I do.

But if the design of our Lord's baptism, was to introduce Him into the priest's office, why, it may be asked, did He apply to John to administer it? I answer, the Jewish dispensation had then "decayed, waxed old, and was ready to vanish away," (Heb. viii.13.) and John being in the regular line of the priests, (Lnke i. 5-13) and divinely appointed to introduce the new dispensation, was the only one who had authority to perform the rite. Accordingly when He pointed Christ out as "the Lamb of God that taketh away the sin of the world," he added "that He should be manifested to Israel, therefore am I come baptizing with water." John i. 29, 30, 31.

Having now seen that the design of Christ's baptism was to introduce Him into the priest's office in the regular way; that we may ascertain how He was baptized, it is only necessary to ascertain how the Jewish priests were baptized.

We have seen already, that the service of the Jewish sanctuary consisted of "divers baptisms." In Exodus xxviii and xxix, we have the following account of one of them. "And take thou unto

thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office." "And this is the thing that thou shalt do unto them to hallow them." "And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water."

From this we learn that their baptism was not by immersion. But how were they baptized? From Numb. viii. 15, we learn that the whole tribe of Levi was set apart to do the service of the Sanctuary; and from verse seven, we learn how it was done. "And thus shalt thou do unto them to cleanse them: Sprinkle water of purifying upon them." Now can we suppose that our Saviour, when about to be introduced into the priest's office, would depart from the established order of His Father's house, when, in every other respect, He was so exact in the observance of it? Such a supposition is wholly inadmissible. Away, then, with the idea of "following Him into His liquid grave." John baptized by sprinkling only.

We have now seen that Christ was a priest—that He entered upon the duties of His sacred office at the same age at which the Jewish priests entered upon theirs—that like them He was baptized, and then anointed. If, then, it was not designed by His baptism to introduce Him into the priest's office, I cannot imagine what the design of it was.

## CHAPTER V.

BAPTISMS COMMON AMONG THE JEWS IN THE  
DAYS OF OUR SAVIOUR.

MARK informs us, "And when they saw some of His disciples eat bread with defiled, that is to say, with unwashed hands, they found fault. For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash (baptize in the original, immerse in the new translation) they eat not. And many other things there be which they have received to hold, as the washing (baptism in the original, immersion in the new translation,) of cups, and pots, brazen vessels and of tables," (beds in the original.) Mark vii. 1-5.

From this we learn, according to Immersionists, that the Pharisees and all the Jews eat not when they came from the market, except they immerse; and further, that they immersed not only their cups and pots and brazen vessels, but their beds also. Well, if it be true that *baptizo* means to immerse only, and if it be true that every family had a place where all could immerse, and that

none of them ever did eat when they came from the market, except in places where they could immerse, it must be true that on such occasions, whether in summer or winter, they always immersed before eating. But if Moses by sprinkling baptized the people, the book, the altar, the tabernacle, and all the vessels of the Sanctuary; and if, at the marriage in Cana, "there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece;" and if the "blood of bulls, and of goats, and the ashes of an heifer, sprinkling the unclean, sanctified to the purifying of the flesh," (Heb. ix. 13) can there be a reasonable doubt, but that it was by sprinkling, that the Pharisees and all the Jews baptized themselves when they came from the market, and baptized their cups, and pots, and brazen vessels, and beds? But if all these must go under the water, the tabernacle should be included, for that also was baptized by Moses.

Moreover, this view of the matter seems to be greatly strengthened by the fact, that when there arose a question between some of the disciples of John and the Jews about purifying, they came to John and said, "Rabbi! He that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all men come to Him." John iii. 26.



Of the exact nature of this dispute we are not informed, only that it was about purifying. At all events, it led the disciples of John to inform him of the great number baptized by Christ. But how were they baptized? As the dispute was about purifying, we may learn how they were baptized by learning how the Jews purified. Under the old dispensation, "the blood of bulls, and of goats, and the ashes of a heifer, sprinkling the unclean, sanctified to the purifying of the flesh." At the marriage in Cana "there were set there six water pots of stone, after the manner of the purifying of the Jews." Can there be a reasonable doubt, therefore, that sprinkling was the mode of baptizing?

## CHAPTER VI.

## APOSTOLIC BAPTISM.

WE have now seen that the baptisms thus far have been by sprinkling, or by pouring. Let us see next, whether the Apostles deviated from a course already established. On this subject we may derive important light by ascertaining how their Master baptized.

John the Baptist, addressing his hearers, said : "I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire." Matt. iii. 11.

Luke, speaking of Christ after His resurrection, says: "And being assembled together with them, [He] commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith He, ye have heard of Me. (Luke xxiv. 49.) For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." Acts i. 4, 5.

Again, John, speaking of Christ, says: "After these things came Jesus and His disciples into the

land of Judea, and there He tarried with them and baptized." "Then there arose a question between some of John's disciples and the Jews about purifying; and they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all come unto Him." "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples." John iii. 22, 25, 26; iv. 1, 2.

Here then we have it stated that Christ did baptize, and then, that He did not baptize, but that His disciples did. How is the apparent discrepancy to be reconciled? About this there need be no difficulty. The disciples baptized with water, Jesus did not. Jesus baptized with the Holy Spirit; the disciples could not, but they could do that which was expressive of it, and thus imitate their Lord's example. But how did they baptize? This we ascertain when we consider how their Lord baptized. That He baptized by pouring, we are informed expressly. Acts ii. 17, 18; xi. 15, 16. Baptism by His disciples then, as we think, must have been by pouring also.

But we derive important light on this subject from the apostolic commission. Our blessed Lord assures us that He came not to destroy the

law or the prophets, but only to fulfil. Matt. v. 17. The baptisms by Moses, bearing on this subject, were by sprinkling and by pouring, and were confined to the Jews mainly; but as our Saviour was to have "the heathen for his inheritance, and the uttermost parts of the earth for a possession," (Psalm ii. 8.) Isaiah, speaking of Him, said, "So shall He sprinkle many nations." Isa. lii. 15. Accordingly, having passed through the baptism of His sufferings, in which "He poured out His soul unto death," (Isa. liii. 12) and being about to ascend to Heaven, He gathered around Him His sorrowing disciples, and gave them their commission. "All power," said He, "is given unto Me in heaven and in earth; go ye therefore and teach all nations, baptizing (that is, sprinkling,) them (as the prophet said He would) in the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii. 18, 19. No one can tell any other fulfilment of this prophecy.

Such then was their commission; let us see next how they understood it. This brings us to the baptisms on the day of Pentecost.

John the Baptist had said to those who sought baptism at his hands, "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the

Holy Ghost and with fire." Matt. iii. 11. Our Saviour also, just before He ascended to heaven, said to His disciples, "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem." "And being assembeled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence." Luke xxiv. 49; Acts i. 4, 5. Accordingly, "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it (the sound) filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven." "And they were all amazed, and were in doubt, saying one to another, What meaneth this! Others mocking, said, These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Je-

rusalem, be this known unto you, and hearken to my words; for these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, that I will pour out of My Spirit upon all flesh," &c. Acts ii. 1-17 When, therefore, the disciples were "baptized with the Holy Ghost," it was in fulfilment of what God declared, when He said, "I will pour out My Spirit." And although, when the Spirit was poured out, there came a sound from heaven as of a rushing mighty wind, and filled the room where the disciples were, it was the sound that filled the room. Then, after this baptism of the Spirit, Peter preached a sermon, at the close of which, it is said, "When they heard this they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Peter then gave instructions, at the close of which "they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Acts ii. 37-41.

This then is the account of these baptisms; but what was the mode? We have seen that all the preceding baptisms were by sprinkling, and by pouring—that Isaiah, speaking of Christ, said, "So shall He sprinkle many nations"—that "there

were dwellers at Jerusalem, Jews, devout men out of every nation under heaven"—that those who were awakened sought for direction "unto Peter and the rest of the apostles," and that "*then* they that gladly received his word were baptized." There is not a hint that they left the place where they heard the sermon, until they were baptized, but the contrary. "*Then*, they that gladly received His word were baptized." Can there be a doubt, therefore, that it was done in fulfilment of the prophecy already noticed, "So shall He sprinkle many nations?"

We might *suppose*, indeed, that they repaired to a pool, or to the brook Kedron, where the twelve apostles, aided by the seventy sent out by Christ to preach, immersed these converts. Of this, however, there is not in the record a hint even. The twelve apostles are mentioned expressly, but the seventy are not alluded to. Mere supposition, therefore, will not do for proof. Moreover, when they were baptized by the Spirit, it was "poured out upon them." If then, they were afterwards immersed in water, they were baptized by the Spirit in one way, and by the apostles in another way. This is incredible.

But, notwithstanding the Spirit is, by inspiration, said to have been "poured" upon them, the

new translators have them "immersed in the Spirit." Other advocates will have it that the "Spirit" filled the room where the disciples were sitting, while according to the record, it was "sound" that filled it. We thus see how the word of God is flatly contradicted to make out the claim that "*baptizo*" means "to immerse only."

Our next recorded baptisms were in Sychar, a city of Samaria, built on Mt. Gerizim. John iv. 5. The following is the account of them.

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." "When they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 5, 6, 12. On a former occasion of baptizing, we were at the Jordan; and on another, we were "in Enon near Salim, because there was much water there." Now, however, we are in a city on a mountain, where, although there may have been water in the wells or cisterns, we read of none except "Jacob's well" on the outside of the city. John iv. 5-8. There is nothing in the whole account, or in any of the circumstances, to favour the idea of immersion. In the absence of all proof, there-



fore, we are bound to believe that these baptisms also were in the common way.

The next baptism we shall notice is that of the Ethiopian Eunuch, recorded Acts viii. 35, &c.

This individual, while on his return from Jerusalem, where he had gone to worship, was sitting in his chariot, and reading, in great mental anxiety, a prophecy in Isaiah, which begins thus: "Behold My servant shall deal prudently; He shall be exalted and extolled and be very high. As many were astonished at thee; His visage was so marred more than any man, and His form more than the sons of men. So shall He sprinkle many nations." Isaiah lii. 13-15. Philip, under the guidance of the Holy Spirit, met the Eunuch, and being invited to a seat in his chariot, began a religious conversation. In answer to a question of the Eunuch, he "began at the same Scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water. And the Eunuch said, 'See, here is water, what doth hinder me to be baptized?' And Philip said, 'If thou believest with all thine heart, thou mayest.' And he answered and said, 'I believe that Jesus Christ is the Son of God.' And he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch, and he baptized him. And when they were come up out of



the water, the Spirt of the Lord caught away Philip, that the Eunuch saw him no more."

Here, then, we find an individual, deeply concerned about his soul, reading a prophecy concerning Christ, that speaks about sprinkling. And we find Philip, of whom he sought instruction, beginning at the same Scripture, and preaching to him Jesus. Of course, therefore, when he came to explain that part which says, "So shall He sprinkle many nations," it would bring up the subject of baptism. How natural, then, for the Eunuch, as soon as they came to water, to say, as he did say, "See, here is water; what doth hinder me to be baptized?" But can any one imagine that Philip would plunge a man all over under water, to fulfil a prophecy that speaks about sprinkling? The thought is inadmissible.

## CHAPTER VII.

## THE MEANINGS OF GREEK PREPOSITIONS.

BECAUSE we read that the multitudes were baptized of John "in Jordan" (Matt. iii. 6)—that our Saviour "when He was baptized, went up straightway out of the water" (Ibid 16)—that both Philip and the Eunuch went down into the water, and he baptized him, "and both came up out of the water" (Acts viii. 38, 39)—I say, when we read these passages, it is urged, that the persons baptized must have been immersed.

In reply, we say, there is no evidence whatever that the persons alluded to went into the water at all, at the time of their baptism, although thus far we have not denied it. Every Greek scholar knows that the words rendered "in," "into," and "out of," have no uniform meaning; but that their signification depends on what the sense requires in the connection in which they stand. To prove this, a few examples only need be given.

Thus: (Matt. iii. 11,) "I indeed baptize you (en) with water," but "He shall baptize you (en) with the Holy Ghost and with fire." 1 John v. 6, "This is He that came (en) by water and

blood, even Jesus Christ; not (en) by water only, but by water and blood." Matt. xvii. 12, "I say unto you, that Elias is come already, and they knew him not, but have done (en) unto him whatsoever they listed." Matt. xxvi. 5, "They said not (en) on the feastday, lest there be an uproar among the people." Luke i. 17, "He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient (en) to the wisdom of the just." John ii. 23, "Now when He was in Jerusalem (en) at the passover, in the feast, many believed." Acts i. 6, "Lord, wilt Thou (en) at this time restore again the kingdom to Israel?" Col. i. 23, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached (en) to every creature which is under heaven." 1 Thes. iv. 7. "For God hath not called us unto uncleanness, but (en) unto holiness." 1 John iv. 16, "We have known and believed the love that God hath (en) to us." These, surely, are enough for "en." Let us next examine "eis."

• Matt. xv. 24, "I am not sent but (eis) unto the lost sheep of the house of Israel." Matt. xvii. 27, "Notwithstanding, lest we offend them, go thou (eis) to the sea, and cast a hook." John xi. 31, 32, "The Jews then which were with her in the

house and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth (eis) unto the grave to weep there. Then when Mary was come where Jesus was, and saw him, she fell down (eis) at His feet." John xx. 3-6, "Peter therefore went forth, and that other disciple, and came (eis) to the sepulchre. So they ran both together, and the other disciple did outrun Peter and came first (eis) to the sepulchre; and he stooping down, saw the linen clothes lying, yet went he not in."

Although, then, "eis" does most frequently mean "into," yet if it must have that meaning only, we would be told that Christ was sent *into* the lost sheep of the house of Israel; that Peter went *into* the sea to cast a hook; that Mary fell down *into* the feet of Jesus; and that the companion of Peter came first *into* the sepulchre, *but went not in*.

What has just been said of "en" and "eis," may be said of "ek," and "apo," translated "out of," in the cases mentioned. That is, neither have these words a uniform meaning, but mean what the verse requires, in the connection in which they stand. Take a few of many examples that might be given.

Matt. ii. 16, "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children

that were in Bethlehem, and in all the coasts thereof, (apo) from two years old and under.” Mark viii. 31, “The Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes.” Matt. xx. 32, “And when he had agreed with the labourers (ek) for a penny a day.” John x. 32, “Many good works have I shewed you (ek) from my Father.” Luke vi. 44, “Every tree is known (ek) by his own fruit,” &c. Now, if we adopt the idea that these words mean nothing but “out of,” we will read that Herod slew all the children in Bethlehem, *out of* two years old and under. The Son of man must be rejected *out of* the elders, and chief priests, and scribes. The owner of the vineyard agreed with the labourers *out of* a penny a day. Many good works have I shewed you *out of* my Father, &c., &c. When, therefore, we read, that the multitudes were baptized of John (en) in Jordan—that our Saviour having been baptized, “came up straightway (apo) out of the water”—and that both Philip and the Eunuch went (eis) “into the water,” and came up (ek) “out of the water”—I say, is it not evident, not only that the translation might have been, but should have been, “were baptized of him ‘at’ the Jordan,”—“went down ‘to’ the water,” and “came up ‘from’ the water?” At all events, notwithstanding the extraordinary stress laid upon im-

mersion, and the extraordinary consequences deduced from it; notwithstanding all who have been baptized in any other way are denied to have been baptized at all, and, therefore, debarred from the Lord's Supper; it never can be proved, that any of the subjects of New Testament baptism went into the water when they were baptized. And, of course, it never can be proved that any of them were put under the water. And now, I appeal to my readers, if this matter is not, to say the least, too much in doubt to have such overwhelming consequences deduced from it? Shall a minority, however respectable, set up for infallibility, against a large majority, possessed of equal talent, equal learning, and equal piety. In all possible kindness I say it—this is Romanism to the core.

It is admitted, that it would be improper to extend the privilege of partaking of the Lord's Supper to those who wilfully neglect baptism. As God, however, looks on the heart, and not on the outward man, there is a vast difference between a wilful neglect of an acknowledged duty, and a failure to comply with it, through a mere mistake about the mode of compliance, where there is an honest intention, and an honest effort to observe the divine institution. "Bodily exercise profiteth little, but godliness is profitable

unto all things." "Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" Rom. ii. 26. In proportion as a more rigid compliance with outward forms than this, is exacted, shadow is substituted for substance, and form for piety. That the Lord Jesus Christ meets with His people, in their various communions, is not doubted. Those, then, who practice close communion, raise a barrier not regarded by Christ. But to return.

If the translation of the words referred to, for which we contend, be correct, how did it happen, it may be asked, that the translators of the English Bible fell into such an error? I answer—Immersion at that time was universal, unless in cases of extreme sickness, when sprinkling or pouring was allowed. The translators, therefore, like honest men, gave the words referred to, the translation which, in their judgment, the sense required.



## CHAPTER VIII.

## WHY "BAPTIZO" WAS TRANSFERRED MERELY.

WE frequently hear much regret expressed, on the part of those who consider immersion only, valid baptism, that *baptizo*, *baptismos* and *baptisma*, had not been translated instead of being transferred, by the translators of our English Bible; but let us see whether the translators had not a reason for what they did.

Even admitting that these words mean more generally "to immerse," and "immersion," in classic Greek, they do not so mean, always. This the translators, no doubt, knew. In addition to this, the baptism of the children of Israel at the Red Sea, if an inspired statement can be taken, was by sprinkling. Psalm lxxvii. Then out of forty-two baptisms, prescribed in the Jewish ritual, twenty-six (the only ones that have a bearing on this subject) were by sprinkling and by pouring. In addition to these facts, the Jews, who, before the coming of Christ, had been baptized—that is sprinkled—with blood, or blood and water, were told that after their conversion, [to Christianity, as the connection shows,] they would

be sprinkled—that is, baptized—with water only. Then Isaiah, who knew that the members of the Jewish Church, consisting of Jews mainly, were baptized by being sprinkled, had prophesied of Christ, that He should “sprinkle many nations.” In accordance with this, Christ commissioned His ambassadors to teach and baptize—that is, sprinkle—all nations. These facts were, no doubt, before the minds of the translators. Moreover, the following passage in Luke xi. 37, 38, had to be considered, viz:

“And as He (Jesus) spake, a certain Pharisee besought Him to dine with him. And He went in and sat down to meat. And when the Pharisee saw it, he marvelled that He had not first washed”—baptized in the original. Now, the idea that even the Pharisees, those most rigid formalists, always immersed before eating, was so absurd, that our translators, although Immersionists themselves, could not, as honest men, give a translation that would clearly contradict the Bible; and, hence, they transferred these words, without translating them. Since then, however, the work of translating has, at different times, been undertaken by those who were less considerate. The first of these that I shall notice, is the late Rev. Alexander Campbell, D. D., of Bethany, Va. But notwithstanding he set out with a predetermination to

render these words, "immerse" and "immersion," in every instance, when he came to this passage, he rendered it thus, "The Pharisee was surprised that He used no washing." It is worthy of remark, also, that some Baptist translators in New York, about thirty years ago, rendered it thus, "The Pharisee marvelled that He did not first bathe." Our late translators, however, much bolder than any who have preceded them, say, "The Pharisee marvelled that He did not first 'immerse.'"

## CHAPTER IX.

## APOSTOLIC BAPTISMS, CONCLUDED.

The case of baptism that comes up next in order, is that of Saul of Tarsus, Acts ix.

While this infuriated persecutor was on his way to Damascus, breathing out threatenings and slaughter against the disciples of our Lord, he was stricken down by divine power, and fell upon the earth, prostrate and blind. In this condition he was led into the city, into the house of "Judas, and he was three days without sight, and neither did eat nor drink." Under these circumstances, Ananias, a servant of God, was divinely directed to go and teach him what to do. Accordingly, "he entered into the house, and putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest) hath sent me that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose and was baptized." Acts ix. 17, 18. From this we learn, 1. That Saul, when Ananias came to him, was in a house. 2. That immediately on the

suggestion of Ananias, he arose and was baptized. There is not the remotest allusion to their leaving the room till that was done. Can there be a doubt, therefore, but that, like the baptisms already noticed, it was by sprinkling.

The baptism of Cornelius, and those assembled at his house, (Acts x.) is equally favourable to the same conclusion. Judea at that time was a province of the Roman government; but as the Jews looked upon themselves as in a peculiar sense the favourites of heaven, they submitted to a foreign yoke with great reluctance. This led the Romans to place garrisons of soldiers among them, to keep them in subjection. Cornelius commanded such a garrison. Although he was by birth a heathen, during his residence in Judea he appears to have become greatly interested for his soul. While in this state of mind, he was divinely directed to send for the apostle Peter, who would tell him what he must do to be saved. This apostle, on being sent for, came, and while he was preaching, the "Holy Ghost fell on all them which heard the word." "Then answered Peter, Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Acts x. 44, 46-48.

From the twenty-seventh verse, we learn that

these people were in a house when this occurred; for as soon as Peter had talked with Cornelius, "he went in and found many that were come together." Moreover, there is not a hint of their leaving the house for baptism, but the contrary; "Can any man forbid water that these should not be baptized?" Baptism among the Jews, or a profession of piety, was by sprinkling with blood, or with blood and water, as we have seen; but as blood was done away in Christ, baptism is with water only; and hence the language, "Can any man forbid water that these should not be baptized," that is, sprinkled with that only. As to their going to a place where there was a sufficiency of water for immersion, and being immersed, there would be just as much authority to suppose that the Jews, who were baptized by Moses, were immersed in blood.

But notwithstanding this; and notwithstanding the Apostle Peter says, "As I began to speak, the Holy Ghost fell on them as on us at the beginning:" Acts xi. 15; that is, when it was "poured out," on the day of Pentecost; and notwithstanding he says, "Then remembered I the words of the Lord Jesus, how He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost;" (Acts xi. 17.) the new translators will have it that these people were

immersed in the Holy Ghost, thus flatly contradicting the statement of an inspired witness.

Again, the baptism of the Philippian jailer, recorded (Acts xvi. 33,) is in our favour also. The ministry of Paul and Silas having been attended with some success in Philippi, they were arrested and whipped and imprisoned, and the jailer charged to keep them safely. He having received such a charge, "thrust them into the inner prison, and made their feet fast in the stocks." "At midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every one's bonds were loosed. And the keeper of the prison awaking out of his sleep and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light, and sprang in and came trembling, and fell down before Paul and Silas, and brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took

them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. And when it was day the migistrates sent the sergeant, saying, Let these men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go; now therefore depart and go in peace. But Paul said unto them, They have beaten us openly, uncondemned, being Romans, and have cast us into prison, and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates; and they feared when they heard that they were Romans. And they came and besought them and brought them out, and desired them to depart out of the city."

In this narrative, there is no evidence whatever that Paul and Silas left the building in which they were imprisoned, until after their discharge on the following day. From the language, "The keeper of the prison, awaking out of his sleep, and seeing the prison doors open," and from Paul's calling to him from the inner prison, and from his springing into the inner prison, it is evident that the building occupied by the jailer was



either a part of the prison, or very near it. The facts of the case, then, appear to be these :

1. That Paul and Silas, on being whipped, were put in prison. 2. That the jailer, on being charged "to keep them safely," "thrust them into the inner prison." 3. That when he "brought them out," and said, "Sirs, what must I do to be saved?" it was from the "inner prison," into the outer prison, probably. 4. That there they answered his question, saying, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." And that there "they spake unto him the word of the Lord, and to all that were in his house." 5. That "he took them the same hour of the night" to some suitable room, "and washed their stripes, and was baptized, he and all his, straight-way." 6. That he then "brought them into *his* house," that is, the part of the building occupied by himself, and set meat before them, and rejoiced, believing in God, with all his house;" so that they were in his custody all the time.

We might, indeed, suppose that when he brought them out of the inner prison, he took them into his own house, where "they spake the word of the Lord to him, and to all that were in his house;" I say, we might suppose this, although there is not a hint in the record of his taking them into his house until after the baptism. We might suppose

farther, that after this, he (with as little tenderness as ever characterized a human being under similar circumstances) took them to a bathing cistern on the premises, (of which there is no mention,) or to the river where Lydia and her companions met for prayer, (of which there is no record,) and washed their stripes, and was immersed, "he and all his, straightway;" and that after this, he brought them into his house, and set meat before them; but it would be supposition without a recorded hint even, on which to base it. We might suppose farther, that after all this, these men returned to the prison and sat down, just as though they had never left it, and refused to leave it until they were honourably discharged on the following day. All this we might suppose to get the jailer and his family immersed; and thus we might make Paul and Silas most consummate hypocrites; but we prefer adhering to the record.

## CHAPTER X.

BAPTISM NOT ALWAYS WHERE THERE WAS "MUCH WATER."

As considerable stress is laid on the statements that John baptized "in the Jordan," and "in Enon, because there was much water there." And that "Philip and the Eunuch went down into the water, and came up out of the water," I wish to take some notice of them.

That John did baptize at these places is admitted; and what is believed to have been his reason for it has been given. But he baptized in Bethabara also. The Pentecostal baptisms were in Jerusalem. Those by Philip, as far as recorded, were in a city of Samaria, believed to be Sychar, a city which was situated on a mountain.—Those by Peter, as far as recorded, were in the house of Cornelius; that of Saul, in a house, and that of the jailer, &c., in a house. Now, must all these go for nothing; and Enon, and the Jordan, and the Eunuch, swallow up one town, two cities, and three houses? So it appears; and hence, but three out of these nine places have I ever heard named, at the time of an immersion.

## CHAPTER XI.

## CHRISTIAN BAPTISM NOT A BURIAL.

LAY baptism is no where authorized in the Bible. Moses took blood, or blood and water, and scarlet wool, and hyssop, and baptized the people. Aaron and his sons baptized also. The multitudes that came to John the Baptist, "were baptized of him." The apostles were commissioned to teach, and to baptize all nations. When baptism is by sprinkling, or by pouring, it is a minister who baptizes. When, on the other hand, it is by immersion, the subject of it is himself as much the baptizer as the officiating minister is; and the record, that such an one immersed himself, would be just as truthful, as that a minister immersed him. And further still, who ever heard of a man who helped to bury himself? Certainly Christ took no part in His burial. Is it not evident, then, that as a minister, in immersing, baptizes but little more than the head and shoulders, immersion is violative of the commission, to "teach and to baptize," given to ministers of the gospel only?

There are three passages of Scripture, however, relied on to prove that immersion only is valid baptism. These will now be noticed.

In a book, bearing the title of "The Evils of Infant Baptism, by Rev. R. B. C. Howell, D. D.," occurs the following, (page 88): "Circumcision and baptism are both types, but not the same type in different forms; since circumcision, according to Paul, was a type of regeneration, and baptism, as John avers, is a type or representation of the burial and resurrection of Christ." To sustain the latter part of his statement, he cites 1 John v. 8. That passage is as follows: "There are three that bear witness in the earth, the Spirit, and the Water, and the Blood, and these three agree in one." Now, I hesitate not to say, that the man who can find "baptism a representation of the burial and resurrection of Christ," in that passage, could find it in any newspaper, pamphlet, or book that was ever printed.

The next passage on which the claim is founded, is contained in Rom. vi. 4., "Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life."

There is a similar passage in Col. ii. 12. These passages are claimed as teaching that immersion

only, because of its resemblance to a burial, is a valid mode of baptism. Let us see.

That such was not the design of baptism, we infer: 1. From the fact that the apostles administered it from nearly the beginning of their ministry, not only in entire ignorance of such a design, but without any recorded evidence that such was the design of it. In John iv. 1, 2, we read as follows: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples," &c. From this, it is evident, 1. That the disciples of our Lord baptized very frequently from nearly the beginning of their ministry. And, 2. That although they did not baptize in the name of the Trinity, until after the ascension of Christ, (Matt. xxviii. 19) the subjects of it were thereby constituted, externally, disciples of Christ. Thus far, therefore, it was Christian baptism. Moreover, there is no evidence that any of them were rebaptized. Now, that they administered the ordinance without any design to represent thereby the burial and resurrection of Christ is evident from the fact, that these were events they did not expect.

The evangelist Matthew, speaking of the declaration of Peter, that Christ was the Son of God, says, "From that time forth began Jesus to show

unto His disciples how that He must go to Jerusalem, and suffer many things of the Elders, and chief Priests, and Scribes, and be killed, and be raised again the third day," adds, that "Peter rebuked Him, saying, 'Be it far from Thee, Lord; this shalt not be unto Thee.'" Matt. xvi. 23.

Mark informs us further, that as Christ and the disciples came down from the mount of transfiguration, "He charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean." Mark ix. 9, 10.

Again, he says, "Now, when Jesus was risen early, the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils, and she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, believed not. After that, He appeared in another form to two of them as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen Him after

He was risen." Mark xvi. 9-14. From these passages, it is evident, first, that the disciples of Christ did not expect that He would be put to death; nor, secondly, after He was put to death, that He would rise again. Now, the Apostles Paul and John are the only sacred writers who are claimed as making any allusion to baptism as a representation of these events; Paul, in his epistle to the Romans, written about twenty-seven years after the ascension of Christ, and in his epistle to the Colossians, written about three years after the former was written, and John, in his first epistle, written later still, by about thirty years. As then, Christian baptism was common, from nearly the beginning of Christ's ministry, can any one believe that His disciples, and the whole Church, were left in profound ignorance of its main design, for nearly thirty years? Do modern Baptist preachers pursue that course? Would one so ignorant of his *main business*, be by them considered fit to preach, and to baptize? Is it not evident, therefore, that not one of the apostles would have had any chance to get orders in any branch of the Baptist Church?

But we draw a similar inference. 2. From the express language of Christ, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given it but the sign of Jonas



the prophet. For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the bowels of the earth." Matt. xii. 39, 40. If, therefore, baptism is what it is claimed to be, then ought the subjects of it to be kept under the water "three days and three nights," that the sign may represent the thing signified?

We will see next whether there is any resemblance between baptism by immersion, and the burial and resurrection of Christ.

Christ, according to the custom of the rich in Judea, was buried in a sepulchre. These sepulchres were large rocks on the surface of the ground, polished without, and excavated, so as to be the receptacles of the bodies of whole families, or more. Our Saviour compared the Pharisees to "whited sepulchres, beautiful without, but full of dead men's bones, and of all uncleanness." Matt. xxiii. 27. Joseph of Arimathea, having obtained the body of Christ, wrapped it, with certain spices, in a clean linen cloth, and laid it in his own new tomb, which he had hewn out of a rock, and rolled a great stone to the door of the sepulchre, and went away. Matt. xxvii. 59, 60. Now, if any one will show a resemblance between wrapping in clean linen a dead body perfumed with a hundred pounds of myrrh and aloes, (John xix. 38-40;)

then carrying it horizontally into an excavation in a rock, which excavation was so large that several persons could be in it at the same time, (Luke xxiv. 1, 2, 3;) there laying the body down; then rolling up a great stone, so as to close the door of the sepulchre; then going away and leaving it until the third day, when, amid the convulsions of an earthquake, the individual thus buried came to life, laid aside his burial clothes, and left the grave, I say, if any one will show a resemblance between this and two individuals going into water till it reaches their waists, then one of them immersing that part of the other not immersed by himself, and immediately raising him up, and with him going out of the water, then it may be admitted that baptism by immersion may resemble the burial and resurrection of Christ.

But again, the whole passage under consideration reads thus: "Know ye not that as many of us as were baptized into Jesus Christ, were baptized into His death. Therefore we are buried with Him by baptism into death, that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this that our old man is crucified with Him that the body of sin might be destroyed," &c.

It will thus be seen that we have, in this passage, connected with baptism, death, burial, resurrection, planting, crucifixion. If then the passage is intended to teach the mode of baptism, something ought to be done, in the administration of it, that will resemble all that is spoken of in connection with it. In that case the subject of it would first be "baptized into death," then "buried by baptism into death," then "raised up from the dead," then "planted," and then "crucified." Surely this could not all be done at the rate of two to a minute. What right has any one to take just as much of a passage of Scripture as will suit a purpose, and leave the other out, when what he takes has, in the connection in which it stands, a different meaning. Grant me this liberty and I can prove from the Bible the worst errors that ever disgraced the human family. The first verse of the fourteenth Psalm, for example, reads thus, "The fool hath said in his heart, there is no God." Drop the introductory clause, and it will read thus, "There is no God." Take the whole in connection, and that is the saying of a fool. Take the whole in connection that is contained in the passage under consideration, and you have connected with baptism, that which no mode of water baptism does or can signify, but which another baptism, as will be shown presently, does signify.

## CHAPTER XII.

### BAPTISM A SIGN OF REGENERATION.

Having seen that baptism does not resemble a burial, and that it was not designed to represent the burial and resurrection of Christ, let us see next, what is the design of it.

Paul writing to the Ephesians, says, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." Eph. iv. 4-6.

Here then we have it stated: 1. That "there is one body." This cannot refer to human bodies, for they are many. To what then does it refer? The same Apostle, speaking of Christ, says, The Father "gave Him to be head over all things to the Church, which is His body," &c. Eph. i. 22, 23. Speaking of Him again, he says, "He is the head of the body, the Church." And again, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh, for His body's sake, which is the Church." Col. i. 18, 24.

The Church of Christ then, is the "body," to

which the passage refers. 2. "One Spirit." That this is the Holy Spirit, all agree. 3. "One Lord." Paul, writing to the Corinthians, says, "To us there is one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Cor. viii. 6. The Lord Jesus Christ therefore is the "one Lord." 4. "One faith." That this is the faith which so unites us to Christ that "he that believeth shall be saved," will not be questioned. 5. "One baptism." Now, as there was but one Gen. George Washington, any pictures of him, bearing his name, can be but representations of that one. For the same reason, as there is "one baptism," any others are but representations of it. What then is that one? It has been shown already that the "one body" is the church. Now hear Paul. "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free." 1 Cor. xii. 13. The "one baptism" then, is the baptism of the Holy Spirit. This unites us to Christ, and thus brings us into "the Church, which is His body," a result which cannot be effected by water. Water baptism then is an outward representation of baptism by the Spirit. And that it is to the baptism of the Spirit only that the passage under consideration refers, I will now

prove. To do this, I will quote the whole passage and insert water baptism in every place where baptism is either expressed or implied. If therefore the Apostle is speaking of that, it will make him teach nothing contrary to the truth.

“Know ye not that as many of us as were baptized by water baptism into Jesus Christ, were by it baptized into His death. Therefore we are buried with Him by water baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also by means of water baptism, should walk in newness of life. For if, by water baptism, we have been planted together in the likeness of His death, we shall, in consequence of water baptism, be in the likeness of His resurrection. Knowing this that our old man is, by water baptism, crucified with Him, that sin might be destroyed, that henceforth we should not, in consequence of water baptism, serve sin. For he that by means of water baptism, is dead, is freed from sin. Now, if by means of water baptism, we be dead with Christ, we believe we shall also live with Him.”

This reading, it will be seen, makes the Apostle teach the most palpable error in every verse.

I will next insert the baptism of the Holy Spirit in the same places where water baptism was inserted, and see how that will do.

“ Know ye not that as many of us as were baptized by the Holy Spirit into Jesus Christ, were baptized into His death ? Therefore we are buried with Him by the baptism of the Holy Spirit into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also, by means of the baptism of the Holy Spirit, should walk in newness of life. For if, by the baptism of the Holy Spirit, we have been planted together in the likeness of His death, we shall, in consequence of the same baptism, be in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, by the baptism of the Holy Spirit, that the body of sin might, by that baptism, be destroyed that henceforth we should not serve sin. For he that is dead, by means of the baptism of the Holy Spirit, is freed from sin. Now, if we be dead, by means of the baptism of the Holy Spirit, we believe we shall also live with Him.”

This makes the Apostle teach what is not only strictly true, but what will, by all evangelical Christians, be admitted to be true.\* If, therefore, this does not prove that the Apostle, in these passages, was speaking of the baptism of the Holy Spirit and not of water baptism, nothing can

\* The above exposition is substantially that given by the Rev. Mr. Minnis, of Tennessee.

be proved. Away then with the idea that water baptism is a representation of the burial, and resurrection of Christ. The foundation on which the claim is based, is sand. Water baptism is an outward sign of the baptism of the Holy Spirit. This latter baptism, through the atoning blood of Christ, changes the heart. The "blood which cleanses from all sin," is represented as being "sprinkled." 1 Peter i. 2; Heb. xii. 24. The sacrificial blood which pointed to the blood of Christ, was "sprinkled." The baptism of the Holy Spirit is represented in the Scriptures under the forms of pouring and of sprinkling. "I will pour out My Spirit unto you." Prov. i. 23. "I will pour out My Spirit upon thy seed." Isaiah xlv. 3. "I will pour out My Spirit upon all flesh." Joel ii. 28. And so of passages scattered through the Bible.

It is true that the baptism of the Spirit is twice represented under the figure of a burial; but as that represented of it was not made until nearly thirty years after the introduction of Christian baptism, it could not have been intended to teach the mode of that baptism. Nevertheless, if any prefer baptism under that representation, let them be indulged, only let it be for a representation of baptism by the Spirit, and not of the burial and resurrection of Christ; and let not



the subject of it be in part the administrator.

As then baptism by water is a representation of the baptism of the Spirit, shall it be under the form in which the Spirit, with two exceptions, is represented as baptizing; and under the form of cleansing presented in the Scriptures, making the same representation? Or shall it be under a form as opposite to this, as can be imagined?

It will thus be seen that the only passage, of Scripture, without which immersion, as the mode of Christian baptism, would never have been thought of, have been misapprehended and misinterpreted.

## CHAPTER XIII.

### CHRISTIAN BAPTISM SUITED TO MAN.

7     **T**HAT the ordinances of the Gospel are adapted to the condition of man, will not be denied; and yet, if immersion only is Christian baptism, then has our Saviour, whose "yoke is easy, and whose burden is light," appended to His religion an ordinance in many cases burdensome, and which, in some cases, cannot be complied with. Persons in a low state of health must neglect it altogether, or endanger their lives. In many parts of our land, it would hardly be practicable in the winter season, and in other places, while it would be disagreeable to all, to the diseased and feeble it would be dangerous, to say nothing of the occasional cases of strangling that attend it, and the frequent shudderings of timid females.

4     In confirmation of what has been said, take the following from the Utica Baptist Register. It was communicated by Rev. A. C. Kingsly, and is dated Parma, Monroe county, New York, February 10th, 1845:

      "Yesterday the funeral of one of our neighbours was attended in our house of worship. He

was twenty-five years old, and has left a wife and child. Five weeks ago he obtained a hope, and was impressed with the duty of baptism, but did not obey. He was laid on a sick bed. His duty came up again, and he expressed a desire to be baptized. His friends put him off till last Monday, when his brother came for me to baptize him. I went to his house; he was very sick; said he should not live and must be baptized before he died. He was accordingly taken on a bed a little distance to the water, where a hole was cut in the ice, and I immersed him. He was stronger when he was taken back than before, rested well that night, and was better for some two days, and enjoyed peace of mind, and on the seventh of February, he died in peace."

With the aid of an almanac of 1845, and the dates here given, we learn: 1. That on Monday, January 14th, this man was well. 2. That subsequently he became sick, and growing much worse, he was on Monday, February 3d, carried to a water, not far off, where through a hole cut in the ice, he was immersed. 3. That a few days after he was a corpse.

Now, although I do not say that immersion either hastened his death, or killed him, I do say that such a result was by no means unlikely. And further, that if this was not making man for immer-

sion, instead of immersion for man, I do not know what would be.

Again, take the following from the New York Observer, October 11th, 1855 :

“ A correspondent of the Richmond Christian Advocate, gives a case of baptism, which would be valid with us, but its validity might be questioned elsewhere.

“ On the waters of the Buckhannan river, here in Upshur county, a young lady was on her death bed. She had sought the Lord in the pardon of her sins, considered it her duty to be baptized, and was willing to receive it by effusion. Being in a low state and expecting to die, she sent for a Baptist minister in the neighbourhood. He went, but refused to administer the ordinance, and went away. She sent for another ; he came and baptized her by effusion.”

Now, although the account does not say whether death did or did not follow, in this latter case, need it be asked which mode was best adapted to the subjects under the circumstances.

Two cases, similar to the last were related, in the hearing of the writer, by a Baptist chaplain, as having occurred in Richmond, during the war, in which he, as immersion was out of the question, to satisfy conscience, proposed to call in a minister

who would baptize by sprinkling. Other cases could be given, but let these suffice.

The question now arises, Has our Saviour appended to his religion, an ordinance which it is not safe to practice? But if we take a mode which figuratively represents the baptism of the Holy Spirit, all difficulties are at an end. It can be practiced under all circumstances, at all times, and in all places. These are our reasons for not baptizing by immersion.

In discussing this question, I might, in addition to what has been said, have quoted largely from old Greek authors; but I never will appeal to those who did not know there was a Bible, to teach me the mode of an ordinance of the Bible. "The prophet that hath a dream let him tell a dream, and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat, saith the Lord." Jer. xxiii. 28.

I might also have quoted distinguished scholars, but these I find divided on this very question. I have consequently appealed to those who "spake as they were moved by the Holy Spirit." 2 Peter i. 21. Happily among these there is no division.

## CHAPTER XIV.

## DURATION OF JOHN'S MINISTRY.

It was stated in chapter III. of this treatise, that the ministry of John the Baptist, could not have lasted more than eighteen months. As an important calculation is based on that statement, it is important to show that the statement is correct.

In the first chapter of Luke, beginning with the twenty-fourth and closing with the thirty-sixth verse, we learn that John was six months older than Christ. John was a descendant of Aaron, and so, according to Jewish law, would have a right to be a priest, at the proper age. The Jewish priests entered upon the duties of their office at the age of thirty. Accordingly, we have the following record of John :

“And the child grew and waxed strong in the spirit, and was in the deserts till the day of his showing unto Israel.” Luke i. 80. In other words, until the day, when, as a descendant of Aaron, he came before the people as a public minister. This was at the age of thirty. Christ entered the ministry at the same age. Luke iii. 23, compared with Luke iv. 14-21. The ministry of

Christ, as is agreed on all hands, continued for three years only. Now as John was sent before, "to make ready a people for Him," (Luke i. 17) when that was done, his work was done. Accordingly, we have the following in John iii. 22: "After these things came Jesus and His disciples into the land of Judea, and there He tarried with them and baptized. And John also was baptizing in Enon, near Salim, because there was much water there; and they came and were baptized, for John was not yet cast into prison;" evidently implying that it was not long before he was imprisoned. "Then there arose a question between some of John's disciples and the Jews about purifying. And they came to John and said, Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold the same baptizeth, and all come to Him. John answered and said, A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness that I said I am not the Christ, but am sent before Him. He must increase, but I must decrease." John iii. 25-30.

This makes it evident that John's ministry was then on the wane, and the connection shows that this must have occurred in the early part of Christ's ministry.

Again, we have the following in Luke iii. 15:

“And as the people were in expectation, and all men mused in their hearts of John, whether he were not the Christ, John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unlose; He shall baptize you with the Holy Ghost and with fire. And many other things in his exhortation preached he unto the people. But Herod the tetrarch being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.”

The whole connection shows that when these events occurred, Christ's ministry could not have been much advanced. Moreover, when John was imprisoned, his ministry closed. Again, although the sacred writers do not always record events exactly in chronological order, yet, in reference to the death of John there is a remarkable agreement. In a record of the three years' ministry of Christ, Matthew, near the end of about one third of his record, mentions Christ's sending out His twelve disciples to preach, and the fact that John was at that time in prison. See Mat. x, xi. Mark at the end of about one third of his narrative, records the same events with the addition of the death of John. See Mark vi. Luke makes a



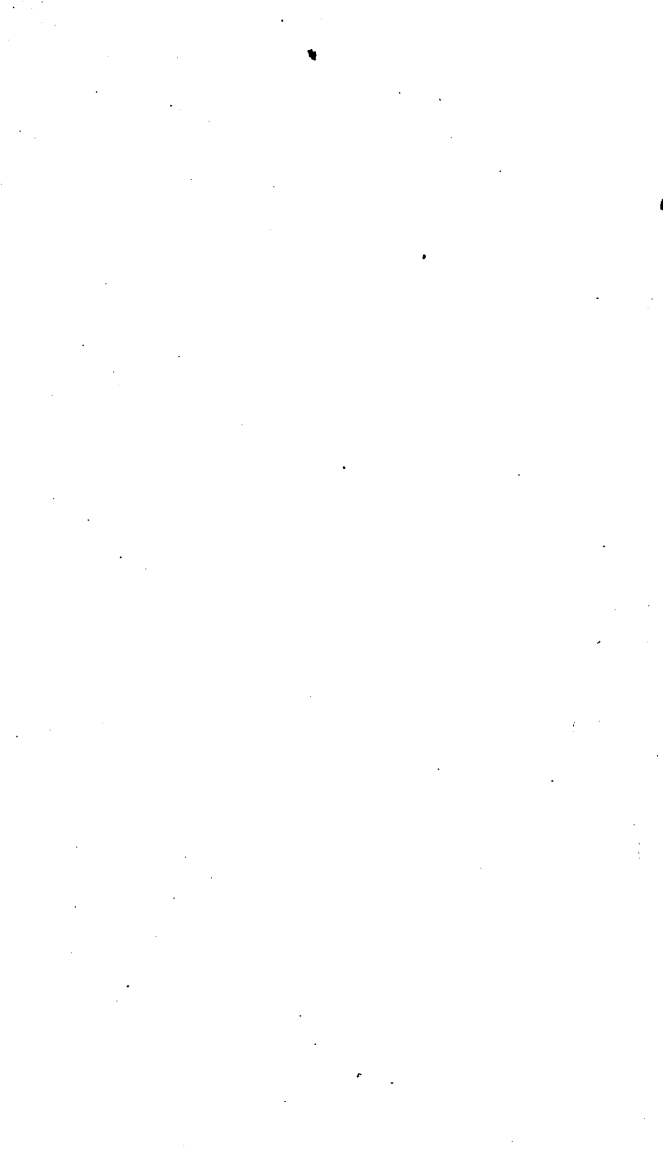
similar record at the end of about one third of his narrative. See Luke ix. These facts bring us to the conclusion that John was beheaded about the end of the first year of Christ's ministry. As then John preceded Christ in the ministry about six months, that would give him a ministry of eighteen months, with the time of his imprisonment to be deducted from it.

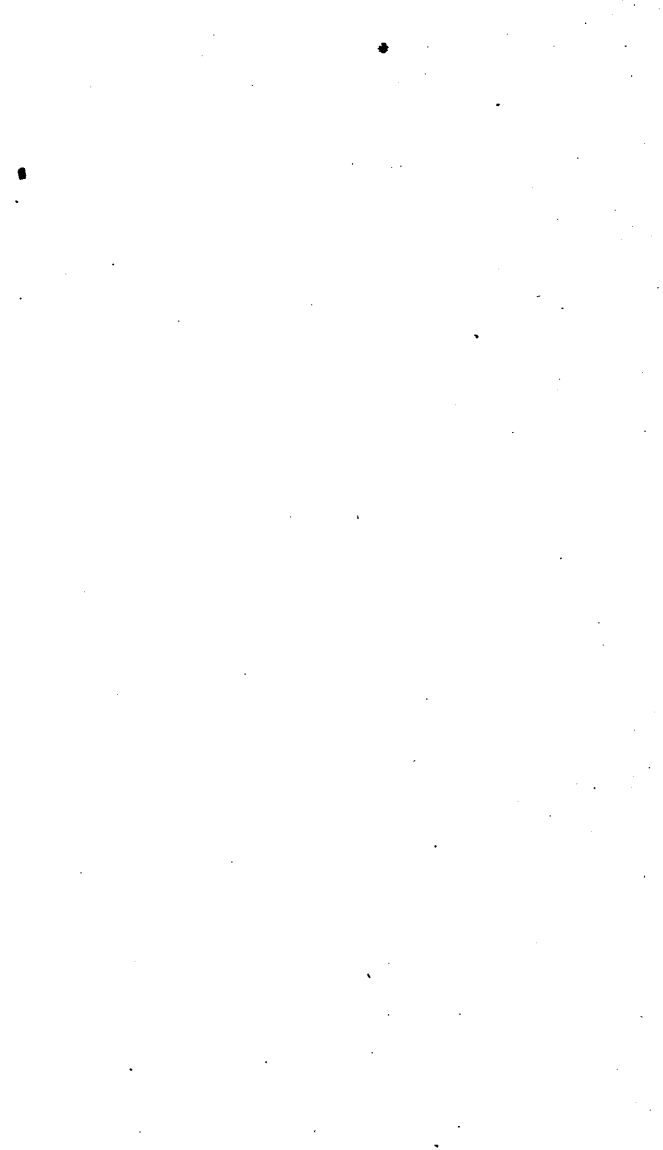


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PART II.

INFANT BAPTISM.





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# INFANT BAPTISM.

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## CHAPTER I.

### THE CHURCH.

THE mode of baptism having been considered, the next inquiry is, Who are proper subjects of it? As by it, we are formally received into the visible Church, it is necessary to ascertain first what is the Church, that we may be able to answer the question.

Paul tells us that God the Father "hath put all things under His (Christ's) feet, and gave Him to be head over all things to the Church, which is His body." Eph. i. 22, 23. Again he says, "He (Christ) is the head of the body, the Church." Col. i. 18. And again, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh, for His body's sake, which is the Church." Col. i. 24.

As then the Church of Christ is figuratively "His body," the question next arises, Who are the members of it? This Paul shall answer. "For, as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ; for by one

Spirit ~~are~~ we all baptized into one body, whether we be Jews or Gentiles, whether we bond or free, and have been all made to drink into one Spirit." 1 Cor. xii. 12, 13. From this it appears that all regenerated persons, have, by the baptism of the Spirit, been brought into Christ's body, "which is the Church." Accordingly, we have the following in hymn 983 of the Baptist Hymn-book.\*

"The saints on earth, and all the dead,  
But *one* communion make ;  
All join in Christ the living head,  
And of His grace partake."

Also, the following in hymn 984:

"Let saints below in concert sing,  
With those to glory gone ;  
For *all* the servants of our King,  
In heaven and earth are *ONE*."

"*One family*, we dwell in Him,  
*One Church*, above, beneath ;  
Though now divided by the stream,  
The narrow stream of death."

The Church of Christ, then, in accordance with the Scriptures, and in accordance with the teachings of all evangelical Christians, embracing all "the saints on earth, and all the dead," is "one," "one body," "one communion," "one family," "one Church." Thus far all agree.

\* I quote from the book in use in Alabama.

## CHAPTER II.

### WHEN WAS THE CHURCH ORGANIZED.

THAT there is an organization of the Church, will not be questioned : but when was it organized ? I undertake to show that its organization was begun in Eden, and gradually advanced, but was never completed until after the ascension of Christ ; when it was completed by His Apostles.

1. Then its organization was begun in such acts of worship as looked for acceptance with God through a crucified Redeemer.

Before our first parents left Eden, the promise was made that the seed of the woman should bruise the serpent's head. Gen. iii. 15. This, therefore, was the foundation of the Church ; and to "this seed, which was Christ," must our first parents, and all who are saved, look for redemption. Now, as the grant of animal food was not yet made, (Gen. i. 29, 30 ; ix. 3) we naturally infer that the "skins with which the Lord God clothed them," (Gen. iii. 21) were of animals sacrificed. If then, this sinning pair were true penitents, (1 Tim. ii. 13-15) they were members of the body of Christ. And if they were members, then, here was the

Church begun. Moreover, if the skins referred to were of animals sacrificed, then such worship was instituted as pointed to a Redeemer crucified. Be that as it may, the offerings of Cain, Abel and Noáh, make the matter plain. "Cain brought of the fruit of the ground an offering unto the Lord, and Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering, but unto Cain and to his offering he had not respect." Gen. iv. 3-5.

The piety of Abel led him to offer such a sacrifice as pointed to the first-born Son of God, who by his "one offering has perfected forever them that are sanctified." Heb. x. 14. Paul tells us accordingly, that "by faith, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. xi. 4.

The same appears from the fact that beasts and fowls accounted clean, were taken into the ark by seven, while those not clean, were taken in by two. Gen. vii. 2, 3. As a portion of the former were for the sacrifices, they must be not only more numerous, but such as would prefigure a sinless Saviour. Accordingly, as soon as Noah left the ark, he "builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar, and the Lord

smelled a sweet savour." Gen. viii. 20, 21. Here then was worship, the right performance of which, as in the case of Abel, met with divine approbation, and the improper performance of which, as in the case of Cain, met with divine disapprobation. Can there be a doubt, therefore, of its being of divine appointment? How can we otherwise account for the fact that Abel, in "the firstlings of his flock, and in the fat thereof," and Noah, in the "clean beasts and clean fowls," offered the very kind of sacrifices that were appointed in the law of Moses? But if it was of divine appointment, was it begun with Abel and with Noah, or must we look to Paradise for that? To Paradise, no doubt.

2. Another step in the organization of the Church was, in the distinction of a people among whom God was worshipped, from those among whom He was not worshipped.

After the death of Abel, Cain, who under the pressure of a divine appointment, as we suppose, had been a formal worshipper, but was now a fugitive and vagabond, "went out from the presence of the Lord, and dwelt in the land of Nod," and raised a family. Gen. iv. 12-18. Now, among his descendents, while there is evidence of great wickedness, (Gen. iv. 23, 24) there is not, so far as religion is concerned, a trace of idolatry even.



In the time of Seth, the third son of Adam, on the contrary, "began men to call on the name of the Lord," (Gen. iv. 26,) in a public manner we suppose. "Enoch walked with God." Gen. v. 22. "Noah found grace in the eyes of the Lord." Gen. vi. 8. These probably are but traces of the piety that for a time prevailed.

As some further evidence of the distinction named, we read of "men," and of "the daughters of men," whom the connection leads us to conclude were the descendants of Cain: and of the "sons of God," whom the connection leads us to conclude were the descendants of Seth. Gen. vi. 1, 2. At all events, here was a marked distinction between a people among whom God was worshipped, and a people among whom He was not worshipped. How extensively He was at any time worshipped among the antediluvians, we are not informed.

3. Another advancement in the organization of the Church, was the appointment of men to the sacred ministry.

At first, while people were but few in number, sacrifices were offered by the heads of families, as in the cases of Adam, of Cain, and of Abel. And after the deluge, in the secluded patriarchal families of Job, of Abraham, of Isaac, and of Jacob. But we have, both before the deluge and

after it, and before the establishment of the Aaronic priesthood, conclusive evidence that there were those whose special business it was to attend to this sacred work. "Enoch the seventh from Adam prophesied," (Jude 14,) and preached, no doubt. "Noah the eight person was a preacher of righteousness." 2 Peter ii. 5. We read also of Melchizedec, king of Salem, and priest of the most high God, (Gen. xiv. 18,) and of "Jethro priest of Midian," (Ex. iii. 1,) who was evidently a worshipper of Jehovah. If there were others, they were necessarily omitted in the extreme brevity of the narrative.

Thus far we have towards the organization of the Church, a divine worship established, a worshipping people separated from others, and a sacred ministry. The covenant with Abraham, however, begins a new era in the progress of the matter under consideration. That holy man, at the call of God, left his country, and came to a land which God, by covenant, gave to his posterity. From place to place he moved, as occasion called, pitched his tent, "built an altar, and called on the name of the Lord." Gen. xii. 1-8; xiii. 18; xxi. 33. When he was ninety years old and nine the Lord appeared unto him, and said, "I am the Almighty God; walk before Me, and be thou perfect," "and I will establish My covenant between

Me and thee and thy seed after thee in their generation, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. xvii. 1, 7. To this covenant, a visible sign was appended. "And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt Me and you. And he that is eight days old shall be circumcised among you, every man child in your generations. He that is born in the house, or bought with money of any stranger, which is not of thy seed." Gen. xvii. 11, 12.

From this it appears, that the covenant with Abraham was not for himself and his family only but for his posterity also. "I will establish my covenant between Me and thee, and thy seed after thee in their generations, to be a God unto thee and to thy seed after thee." The Israelites accordingly, were called the "people of God," in contradistinction from others, as in the following language. "I have seen the affliction of My people which are in Egypt." "Come thou therefore and I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israel, out of Egypt." Ex. iii. 7, 10. And so of similar passages scattered through the Bible; so that we have now a whole people set apart for God, by covenant and by seal.

4. The covenant at Sinai marks another ad-

vancement in this organization. In Egypt, the Passover had been added to the rite of circumcision already given. Gen. xii. 28. "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob and tell the children of Israel. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto Myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine, and ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do." Ex. xix. 1-8.

If then the Israelites were God's kingdom, He was their king; and hence the language of Isaiah "The Lord is our judge—the Lord is our law-giver—the Lord is our king." Isa. xxxiii. 22. And hence the language of God to them, "I am

the Lord your Holy One, the Creator of Israel your king." Isa. xliii. 15. The children of Israel, then, were the kingdom of God on earth.

But to return to Sinai. The people were now directed to prepare themselves for the third day. On that day, the Lord delivered to them from the top of Sinai, their religious and their civil laws, and Moses wrote them. Burnt offerings and peace offerings were then offered. "And Moses took half the blood and put it in basins, and half the blood he sprinkled on the altar. And he took the book of the covenant and read it in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you, concerning all these words." Ex. xix, xx, xxi, xxii, xxiii, xxiv.

Here then was a whole people making a profession of piety; choosing God for their king; adopting all the laws, religious and civil, which He, as their chosen sovereign, gave them; binding themselves in the most solemn manner to submit to His authority; and then receiving baptism as the seal of this engagement. Truly it might be said of them, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." 1 Peter ii. 9.

Now, if to the above be added the Levitical law, containing among other things, the Jewish directory for worship, and sundry laws, civil and religious, contained in the book of Numbers and of Deuteronomy, we have the organization of the Jewish Church, blended, as it was, with the State.

## CHAPTER III.

THE CHRISTIAN CHURCH, THE JEWISH CHURCH  
CONTINUED.

THAT the Israelitish congregation, beginning with the family of Abraham, was the Church of Christ, is evident, 1. From the fact that the members of it had a knowledge of Christ. "Abraham rejoiced to see My day," said Christ, "and he saw it and was glad." John viii. 56. "By faith Moses, when he was come to years refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt." Heb. xi. 24-26. Hence Christ, speaking to the unbelieving Jews, said, "Had ye believed Moses ye would have believed Me, for he wrote of Me." John v. 46.

2. Because they had the Gospel also. To the Galatians, Paul said, "The Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham." Gal. iii. 8. To the Hebrews, he said, "With whom was the Lord grieved forty years? Was it not

with them that sinned, whose carcasses fell in the wilderness?" "Let us therefore fear least a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. iii. 17; iv. 1, 2.

All the sacrifices pointed to Christ. Now, as the "priest's lips should keep knowledge, and they shall seek the law at his mouth," (Mal. ii. 7,) when a sacrifice was offered, and the inquiry was made, "What meaneth this?" although "it was not possible for the blood of bulls and of goats to take away sin," what a favourable opportunity was thus presented of pointing the inquirer to "the blood of Christ that cleanseth from all sin." It is not wonderful, therefore, that Paul should say, "I would not have you ignorant, brethren, how that all our fathers were under a cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that rock that followed them, and that rock was Christ." 1 Cor. x. 1-4.

3. Because this congregation is expressly called the Church. David, personating Christ, says, "I



will declare My name unto My brethren, in the midst of the congregation will I praise Thee." Psalm xxii. 22.

Now hear Paul. Speaking of Christ, he says, "Both He that sanctifieth, and they who are sanctified, are all of one, for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren, in the midst of the Church will I sing praises unto Thee." Heb. ii. 11, 12. So that the "congregation" of Israel was, according to Paul, "the Church." Moreover, it was the Church where the Son would praise the Father.

Again, the martyr Stephen, speaking of Moses, said, "This is he that was with the Church in the wilderness." Acts vii. 38.

Here then we have it, about as plain as language can make it, that the Church of Israel was the Church of Christ, and differed from it only, as the latter developed more fully what was intended by the former. That there was a great change is certain. But as a people may change their form of government without changing their identity, so also may the Church. The French government was, by the French revolution, changed from a monarchy to a democracy. Then, under Napoleon the First, it was changed to a monarchy; the code of laws was changed; the seal of

State was changed. Then after the dethronement of Louis Philip, it was changed to a republic, and then under Napoleon III. to a monarchy. Still it has been all the time the same French government, with their treaties, titles, deeds, and obligations, all unchanged, unless by fraud or violence. So also with the Church of Christ, under both the Jewish and Christian dispensations. It was in anticipation of what Christ would do that it was founded. It is in consequence of what He has done, that it has been continued.

But again, we have seen that God was the chosen king of Israel, and that the Israelites were, in a peculiar sense, His kingdom. In the progress of events, however, they desired an earthly king, (1 Sam. viii. 5,) and Saul was given, and then David. To David a special promise was made. "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish His kingdom." "And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." 2 Sam. vii. 12, 16. Accordingly, a line of kings descending from David was continued until the Babylonish captivity. From the beginning of that captivity, the independence of the Jews, for any considerable length of time, was at an end. During

a part of it, the captive king of Judah was a kind of deputy ruler over the captive Jews, which continued until he died. 2 Kings xxv. 27-30. After this, Daniel was made prime minister over the whole kingdom, and continued in office during the reign of two sovereigns, and through a part of the reign of a third. Dan. i. and vi. Of course the captive Jews were under his control. Those who returned to Judea, at the close of the captivity, were of the tribes of Judah, Levi, and Benjamin. Ezra i. 5. From this time on, governors as Nehemiah, rulers as Nicodemus, and others who "sat in Moses' seat" with the seventy elders, were continued, first under the Persians, then under the Greeks, and then under the Romans; so that "the sceptre did not depart from Judah, nor a lawgiver from between his feet, until Shiloh (that is, the Messiah) came." Gen. xlix. 10. At that time "the tabernacle of David was fallen down," (Acts xv. 16,) but this Shiloh was to "be ruler in Israel," (Micah v. 2) and to Him was "the gathering of the people to be." Gen. xlix. 10.

This brings us down to New Testament times; and here I will notice some of the predictions of the Old Testament, in connection with their recorded fulfilment in the New Testament.

After the return of the Jews from Babylon, various revolutions followed, by which they were

brought under the government, first of one king, and then of another. The prophet Daniel, speaking of these events, says, "And in the days of these kings, shall the God of heaven set up a kingdom that shall never be destroyed." Dan. ii. 44. But to what kingdom does the prophet refer? The apostle James shall answer. Referring to Amos ix. 11, 12, he says, "And to this agree the words of the prophet, After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord who doeth all these things." Acts xv. 16, 17.

But who was to be king in this kingdom? Isaiah shall answer. "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end. Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even forever. The zeal of the Lord of hosts will perform this." Isa. ix. 6, 7. Accordingly the angel that announced the near approach of His birth, said,

“Fear not, Mary, for thou hast found favour with God, and behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end.” Luke i. 30-33.

But hear the Apostle Peter also. “Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne.” “Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ.” Acts ii. 29, 30, 36.

Any comment is unnecessary. If these passages do not teach that the “kingdom” which Daniel said “the God of heaven would set up,” was “the tabernacle of David that was fallen down;” if they do not teach that “the kingdom of God” in the New Testament, is the kingdom of Israel continued, and that Christ, as “David’s Son,” was the successor to David’s throne, and to

“reign over the house of Israel forever;” in short, if they do not teach that the Christian Church is the Jewish Church continued, then am I incapable of understanding some of the plainest teachings of the Bible.

## CHAPTER IV.

## CHURCH ORDINANCES CHANGED.

WE now approach a most important point in the consideration of this subject. The rites and ceremonies of the old dispensation, having been "a shadow of good things to come," the "good things" having come, the "shadows" passed away. Heb. x. 2. The priesthood of the Old Testament having looked forward to a great High Priest to come, that Priest having come, the former passed away. The sacrificial offerings of the Old Testament, which "could never take away sin," having looked forward to Him, whose "blood cleanseth from all sin," that blood having been shed, and that offering having been made, the old offerings passed away. In short, all the rites and ceremonies of the old dispensation, although continued for about sixty years after the ascension of Christ, by those who adhered to that dispensation, have passed away, except circumcision and the passover, which are by them still continued. Paul accordingly, speaking of the service of that dispensation, says, it "stood only in meats and drinks, and divers washings, and carnal ordinances, im-

posed on them till the time of the reformation." Heb. ix. 9-12. At that time, Christ, "by His own blood, obtained eternal redemption for us," "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." Col. ii. 14. None of the old rites and ceremonies, therefore, were either practiced or enjoined by ministers of the new dispensation, except to allay Jewish prejudices. In the meantime, however, other rites were introduced, but which do not look forward to what will be done, but backward on what has been done.

It has been remarked already, that "the God of heaven was about to set up the tabernacle of David that was fallen down," and to raise up a "Son of David, to sit on David's throne, to order and to establish it forever." Now, as "the government was to be on His shoulders," we find a number of changes introduced, suited to the new order of things; and which would go to perfect the organization, not yet complete.

1st, then, the Church and state were separated. These, under the old dispensation, had been united.

"Art Thou the king of the Jews?" inquired Pilate of Christ. "Thou sayest it," was the reply; but He added immediately, "My kingdom



is not of this world." Accordingly, He always declined to act as a civil ruler. When one said to Him, "Master, speak to my brother that he divide the inheritance with me," He answered, "Man, who made Me a judge or a divider over you." "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's," said He to one who inquired of Him, to whom the tribute should be paid. "Let him that is without sin cast the first stone," said He to those who requested Him to pass sentence on one found guilty of a capital crime.

2. There was a change in some of the duties that devolved on the ministry.

In the Church of Israel, as their civil and religious affairs were blended, their religious ministers were often their civil rulers also. Eli, although the high priest, "judged Israel forty years." 1 Sam. iv. 18. Samuel, although a high priest, "went from year to year in a circuit to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places," &c. 1 Sam. vii. 6, 15-17. But to go no further, when our Saviour was arrested, He was brought "first before Caiaphas the high priest." Matt. xxvi. 57. Saul of Tarsus also obtained authority from the high priest to persecute (Acts ix. 1, 2, 14,) the followers of Christ. The ministers of the New Testament, on

the contrary, were never civil rulers, nor did they entangle themselves with secular affairs, further than was necessary to enable them to preach the Gospel.

3. The kingdom under Christ was to be greatly enlarged. Under the old dispensation, it was confined to Jews mainly. "Of the increase of His (Christ's) government there shall be no end," (Isaiah ix. 7) said Isaiah. "He shall have dominion also from sea to sea, and from the river unto the end of the earth," (Psalm lxxii. 8,) said David. Again he asks, "Why do the heathen rage and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh. The Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. Yet have I have I set my king upon My holy hill of Zion. I will declare the decree; the Lord hath said unto Me, Thou art My son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession." Psalm ii. The apostles were commissioned accordingly to "go into all the world and preach

the gospel to every creature." Mark xvi. 15. But when Gentiles were converted to Christianity, what relation did they sustain to the Church of Israel? This Paul shall answer. Writing to the Ephesians, who were Gentile converts, he says, "Wherefore, remember that ye being in time past, Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For He is our peace who hath made both one, and hath broken down the middle wall of partition between us. Having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of twain, one new man, so making peace, and that He might reconcile both unto God, in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. And are built upon the foundation of

the apostles and prophets, Jesus Christ Himself being the chief corner stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." Eph. ii. 11-22.

Now, if this does not teach that Gentiles, by being converted to Christianity, made a part of the commonwealth of Israel, it would be difficult to find language that would.

4. The paschal supper was abolished, and the Lord's supper instituted.

When "Christ, who is our passover, was sacrificed for us," (1 Cor. v. 7,) the paschal supper, which shadowed it forth, was no longer needed; consequently, the sacrifice of the paschal lamb was no longer enjoined, nor was it sacrificed by the ministers of the New Testament. In place of it, however, the Lord's supper was introduced. In it, bread broken, to represent Christ's body broken, and wine poured out to represent His blood shed, continue till the present time.

5. Circumcision was abolished, and baptism brought in. Circumcision was the door of a formal admission into the visible kingdom of God under the old dispensation. This is evident from the fact that "the uncircumcised man child was to be cut off from his people;" Gen. xvii. 14—

and that no uncircumcised person, whether Jew or stranger sojourning among the Jews, could partake of the passover. Exodus xii. 43-49. Now, the fact of an individual coming under certain laws, that he may enjoy certain privileges, not only implies an engagement on his part, to submit to those laws, but brings him under such an obligation. Accordingly, we have the following from Paul: "For I testify again to every man that is circumcised, that he is a debtor to do the whole law." Gal. v. 3.

We have now seen how Jews and Gentiles were received into the visible kingdom of heaven, under the Old Testament; we will see next, how they were received into the same kingdom under the New Testament.

Luke, speaking of the effect of Peter's sermon on the day of Pentecost, says, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostle's doctrine, and in fellowship, and in breaking of bread," (Acts ii. 41, 42,) that is, in the observance of the Lord's Supper. Now, these converts were Jews, and proselytes from the Gentiles to the Jewish faith, as the record shows. Acts ii. 5-10. Moreover, both Jews and Gentiles have ever since been admitted into the same king-

dom, and to the same privilege, in the same way. No unbaptized person is properly allowed to partake of the Lord's Supper. But those who are baptized, and thus enter the visible kingdom, are by all understood to come under the laws of the kingdom, and under the additional obligation of an engagement to obey them. In other words, as in circumcision, "they are debtors to do the whole law."

6. The privileges of believers were enlarged. Under the old dispensation, none but males were circumcised, (Gen. xvii. 10-14,) but under the new dispensation, "both men and women" are baptized. Acts viii. If any inquire, why is this, if baptism takes the place of circumcision? I answer,

1. That it does take the place of it, in the reception of members into the visible kingdom, has been proved.

2. The organization of the Church was not perfected under the old dispensation. "The law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God." Heb. vii. 19,

3. Although circumcision was to Abraham "a seal of the righteousness of the faith which he had, yet being uncircumcised," it was not administered to any of the pious before Abraham. Now,

if any one will tell why Abel, Enoch, Noah, Job, and Melchisedec were not circumcised, I will tell why circumcision was confined to males only. When we read in the New Testament that in Christ Jesus, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for all are one," (Gal. iii. 28,) that is enough. God has His reasons for all He does.

It only remains to be remarked, under this head, that in the New Testament "elders were ordained in every Church;" Acts xiv. 23—that these were divided into those who ruled, and those who, in addition to ruling, "laboured in word and doctrine;" 1 Tim. v. 17—that these with deacons, who attended to the temporalities of the Church, (Acts vi. 1-6,) and evangelists, who aided the apostles, constituted, after the apostle's day, all the officers of the Church, and thus completed its organization. See Phil. i. 1.

## CHAPTER V.

### WHO ARE PROPERLY EMBRACED IN THE CHURCH.

HAVING seen the organization of the Church completed, we come to inquire next, who are properly embraced in it? I answer, Believers and their families. This I infer from the fact that it has been so in all the covenants between God and His people.

That the covenant made in Eden embraced the posterity of Adam, so that all the evils threatened in case of his disobedience have come upon them, we have the most painful evidence.

The next covenant mentioned was immediately after the flood, and is in these words: "And God spake unto Noah, and to his sons with him, saying, And I, behold, I establish My covenant with you, and with your seed after you," &c. Gen. ix. 8, 9.

The next covenant was with Abraham. As this is mentioned several times, and has a special reference to temporal blessings, I will quote the whole. Thus, Gen. xii. 1-7. "Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make



of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed. . . . And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram and said, Unto thy seed will I give this land." Again, Gen. xiii. 14-17. "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee." Again, Gen. xv. 7, 18. And the Lord said unto Abram, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates."

This was repeated to Isaac thus, Gen. xxvi. 3: "Sojourn in this land, and I will be with thee and will bless thee, for unto thee and to thy seed will I give all these countries, and I will perform the oath which I swore unto Abraham thy father." To Jacob, it was at Bethel thus repeated, Gen. xxviii. 13: "I am the Lord God of Abraham thy father, and the God of Isaac. The land whereon thou liest to thee will I give it, and to thy seed." Accordingly, we have the following from David. "O ye seed of Abraham His servant, ye children of Jacob His chosen. He is the Lord our God; His judgments are in all the earth. He hath remembered His covenant forever, the word which He commanded to a thousand generations; which covenant He made with Abraham, and His oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance, when they were but a few men in number, yea, very few, and strangers in it." Psalm cv. 6-12. This covenant, it will be observed, embraced temporal favours mainly. Moreover, let it be distinctly observed, that it had no seal appended.

The next covenant was with Abraham, and is as follows. "And when Abram was ninety years old and nine, the Lord appeared to Abram and

said unto him, I am the Almighty God; walk before Me, and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly. And Abram fell on his face, and God talked with him, saying, As for Me, behold My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xvii. 1-8.

This covenant, it will be observed, contained spiritual blessings, "To be a God to thee and to thy seed after thee." It is true, temporal blessings, such as a numerous posterity and the land of Canaan, are embraced also, but they are repetitions of what is embraced in a former covenant.

To this covenant, there was a "sign" and "seal" appended. Rom. iv. 11. Moreover, the sign, as

well as the covenant of which it was the sign, was extended to all the male members of Abraham's household. Gen. xvii. 23. To Abraham, it was "a token of the covenant," (Gen. xvii. 11,) and "a seal of the righteousness of the faith which he had, yet being uncircumcised," (Rom. iv. 11,) as it was to any pious male member of his family also. To those not pious, it was a "token of the covenant" only.

That the covenant of Sinai also embraced the descendants of those who entered into it, is evident from the fact that it was made equally obligatory upon them.

The next covenant is recorded Deut. xxix., and is as follows;

"These are the words of the covenant which the Lord commanded Moses to make with the children of Israel, in the land of Moab, beside the covenant which he made with them in Horeb. And Moses called unto all Israel, and said unto them. . . Ye stand this day, all of you before the Lord your God; your captains of your tribes, your elders and your officers, with all the men of Israel, your *little* ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood, unto the drawer of thy water, that thou shouldst enter into covenant with the Lord thy God, and into His oath, which the Lord thy God

## *Infant Baptism.*

maketh with thee this day, that He may establish thee to-day for a people unto Himself: and that He may be unto thee a God, as He hath said unto thee, and as He hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath, but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day."

These are all the covenants of the Old Testament between God and His people, and thus far, we see that "the kingdom of God" has always embraced the professed people of God and their families. Let us see next whether the same privilege has been continued in the same kingdom under the new dispensation. That it has been continued to adult believers is not denied. The question then is, has it been extended further?

When "the God of heaven was about to set up a kingdom," and in doing this, to "build again the tabernacle of David that was fallen down," and Christ, as "David's Son," was about to ascend David's throne, "to order it and to establish it forever," (for "the government was to be upon His shoulders,") John the Baptist, to prepare the people for Him, preached, saying, "Repent ye, for the kingdom of heaven is at hand." Mat. iii. 2. And "after John was put in prison, Jesus came into

Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." Mark i. 14, 15. But who, besides believing adults, were to be admitted into this kingdom? The King Himself shall answer. "Then were there brought unto Him little children, that He should put His hands on them and pray. And the disciples rebuked them. But Jesus said, Suffer little children and forbid them not to come unto Me, for of such is the kingdom of heaven." Mat. xix 13, 14. Now as nothing could be plainer, let this suffice.

But are little children proper subjects of baptism? We have seen that they were proper subjects of circumcision, and will now see whether they are not proper subjects of that which takes its place.

The first recorded cases of infant baptism were at the Red sea. The following is the record: "And the children of Israel journeyed from Ramesses to Succoth, about six hundred thousand on foot that were men, besides children," (Exodus xii. 37,) "and were all baptized unto Moses in the cloud, and in the sea." 1 Cor. x. 2. This, it must be admitted, was a large beginning. It will hardly be questioned about their being proper subjects, as the administrator was God. Moreover,

if "children" might be properly "baptized unto Moses," they surely may be properly baptized to One who is greater than Moses.

Notice next the Apostolic Commission. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mat. xxviii. 19. To understand this, we must place ourselves, as far as possible, in the place of Him who gave it, and of those who received it. He who gave it, was, according to the flesh, a Jew, and those who received it, except "Judas the Canaanite," were Jews; all members of the Jewish Church. When the children of Israel "were baptized unto Moses," their children were baptized also. When Abraham was circumcised so were his children, and the same rite was enjoined upon his descendants. The apostles, therefore, had been accustomed to see the children of those who were in the visible "kingdom of God," treated as belonging to that kingdom; and so of proselytes from among the Gentiles, to the Jewish faith. When commissioned, therefore, to gather parents into the same kingdom, under the new dispensation, would they not be likely to understand their commission as embracing the children also, without express instructions to the contrary; and especially as they had been rebuked for a contrary course? We think

they would. But how did they act? Luke, one of the companions of Paul and Silas, tells us that while they tarried in Philippi, a city of Macedonia, certain days, "they went out of the city on the Sabbath by a river side, where prayer was wont to be made, and sat down and spake to the women that resorted thither;"—that "a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended to the things that were spoken of Paul. And when she was baptized and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." Acts xvi. 12-15. In this case then, although the record limits the "opening of the heart" to Lydia, "her household," as well as herself, were baptized, just in accordance with the record about circumcision in the household of Abraham.

In the latter part of the chapter, however, it is said that when Paul and Silas, who after the baptism of Lydia and her household, had been imprisoned, "went out of the prison, they entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed." Acts xvi. 40. From this it is argued that "the brethren" mentioned here, were the believing



members of Lydia's household, who had been baptized. Let us examine this and see.

From the language of Luke, "*We* came with a straight course to Samothracia;" "*We* were in that city certain days," "*We* sat down and spoke unto the woman which resorted thither;" "She constrained *us*;" I say, from this language, it is evident, that, in this company, there were others besides Paul and Silas. And further, in the next chapter, we read as follows: "And then immediately the brethren sent away Paul, to go as it were, to the sea; but Silas and Timotheus abode there still." Acts xvii. 14. Again, (Acts xix. 22.), "So Paul sent into Macedonia two of them that ministered unto him, Timotheus and Erastus." If then Timotheus and Erastus were but "two of them," there were others in the company. We have then, in addition to Paul and Silas, Luke, Timotheus, and Erastus named, and others implied. Now, it was perfectly natural for these brethren, during the time that Paul and Silas were in prison, to take up their abode with the only Christian family in the place. And it was perfectly natural for Paul and Silas, after they left the prison, to go to that house. And further still, it was just as natural for them, "when they saw the brethren, to comfort them."

The next recorded case of household baptism,

is that of the jailer. Acts xvi. 26, &c. During the night of the imprisonment of Paul and Silas, in Philippi, "there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house, and he took them the same hour of the night, and washed their stripes and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced believing in God with all his house." Here then was another whole family baptized. But it is contended that the whole family believed. And this, I admit, is a natural inference from our translation. The literal rendering, according to the original Greek, however,

(as every Greek scholar will admit), would be this, "And rejoiced with all his house, he having believed in God." The original will admit of no other. Although, then, the whole family were baptized, faith, according to Luke, was limited to the jailer only.

But why did all rejoice, if all did not believe? I answer, nothing is more natural than for a whole family to share in the great joy of its head. Moreover, in this case, the head had barely escaped suicide. This surely is sufficient to account for all the joy of the occasion.

Here then, we have two families baptized, each on the faith of the head of the family; thus showing how the apostles understood their commission.

In 1 Cor. i. 16, Paul says, "I baptized also the household of Stephanas." But because, in another chapter he uses the following language, "I beseech you brethren, (ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints.\*)" 1 Cor. xvi. 15. From this it is inferred, that the members of that household were all believers. I reply, as these were "the first fruits of Achaia," it was very natural for passing Christian brethren to call on them; and to meet a hearty welcome when they called. But are we to understand anything more of what was

said of this family, than of what is often now said of pious families? viz: that they are very hospitable? Would any one infer from this, that every member of the family was pious? Notice how different the record is, when all believed. "And Chrispus, the chief ruler of the synagogue, believed on the Lord with all his house." Acts xviii. 8. About the meaning of that record there can be no doubt.

But because we have the following from Paul, (Rom. xvi. 3, 5,) "Greet Priscilla and Aquilla, my helpers in Christ Jesus," "likewise the church that is in their house," it is inferred that when whole families were baptized, all professed piety. That, however, depends on who are embraced in a Church. The Church in the wilderness at no time embraced believers only. They were professed believers and their families. But although the organization of the Church was not then perfect, the kingdom of heaven has always been like a net cast into the sea, which brings together all it encloses. And like a field, in which, while the owner sows wheat, "an enemy sows tares." Matt. xiii. 24-30, 47, &c.

We come now to notice more particularly the Abrahamic covenant.

"And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto

him, I am the Almighty God ; walk before Me, and be thou perfect, and I will make My covenant between Me and thee, and will multiply thee exceedingly. And Abram fell on his face, and God talked with him, saying, As for Me, behold, My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram ; but thy name shall be Abraham ; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession ; and I will be their God.

And God said unto Abraham, Thou shalt keep My covenant therefore, thou, and thy seed after thee in their generations. This is My covenant which ye shall keep between Me and you and thy seed after thee. Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin ; and it shall be a token of the covenant betwixt Me and you. And he that is eight days old shall be circumcised

among you, every man child in your generations; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant." Gen. xvii. 1-14.

This then was the covenant. But because, after saying, "I will establish My covenant between Me and thee, and thy seed after thee, for an everlasting covenant, to be a God unto thee and to thy seed after thee in their generations," it is added, "And I will give unto thee, and to thy seed after thee, all the land of Canaan, for an everlasting possession, and I will be their God," it is argued that circumcision was merely a token of a covenant, securing to the descendants of Abraham in the line of Jacob, the possession of the land of Canaan, and certain national privileges peculiar to that people. If that were true, however, the passage instead of being, "I will establish My covenant between Me and thee, and thy seed after thee, in their generations, to be a God unto thee, and to thy seed after thee," would read thus: "I will establish My covenant between Me

and thee, and thy seed after thee in their generations, to give unto thee, and to thy seed after thee, all the land of Canaan, with certain peculiar national privileges." And the following in Romans iv. 11. "And he (Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe," would read thus: "He received the sign of circumcision, a seal that he and his posterity in the line of Jacob might possess the land of Canaan," &c. And the following in Galatians v. 3. "For I testify to every man that is circumcised, that he is a debtor to do the whole law," would read thus: "For I testify to every man that is circumcised, that he is entitled to an inheritance in the land of Canaan," &c. There are speakers and writers who have great trouble with Paul.

But hear the same apostle further. Writing to the Romans he says, "Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, as it is written, I have made thee a father of many nations." Rom. iv. 16, 17.

But hear him again. Writing to the Galatians he says, "Abraham believed God, and it was ac-

counted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 6, 7, 29. But what promise? Is it that you shall inherit the land of Canaan? Then it follows that all Christians have, in common with the Jews, a joint title to that land, and might beat up another crusade against the Turks; a logical result of the argument, but simply ridiculous. For in that event, what will be the size of the share of each, when "the knowledge of the Lord shall cover the earth, as the waters cover the sea," and "all shall know Him from the greatest to the least?" I am not competent to decide. What then, it may be asked, is the promise to which the passage refers? I answer, "Walk before Me, and be thou perfect," "and I will establish My covenant between Me and thee and thy seed after thee, for an everlasting covenant to be a God to thee, and to thy seed after thee." Gen. xvii. 1, 7. Now hear Paul. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed not to that only which is of the law, but to that also which is of the faith of Abraham," &c. Rom. iv. 16. The covenant with Abraham is, therefore, still the covenant of the Church. Believers and



their families were properly members of the Church under that covenant; and as that privilege has never been recalled, they are properly members of the same Church now. Circumcision was the door of a formal admission into the Church then, while baptism is the door of a formal admission now. Believers and their families are, therefore, the proper subjects of it.

## CHAPTER VI.

### OBJECTIONS ANSWERED.

1. THERE is no command to baptize any but professed believers.

Answer: Neither is there a command to admit females to the Lord's supper. That they have a right to that privilege, is wholly of inference, and yet no one doubts their right. It is just so in the case of infants. There is a commission to baptize the proper subjects of baptism; and as the children of believers have been shown to be proper subjects, they are to be baptized.

2. The commission to baptize says, "He that believeth and is baptized shall be saved." Here faith comes first.

Answer: Our Saviour says, (John iii. 5.), "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Here baptism comes first. We will therefore set one passage over against the other.

3. "Repent and be baptized, every one of you, in the name of the Lord Jesus Christ for the remission of sins." Acts ii. 38. Here repentance is laid down as a positive prerequisite to baptism.

"If thou believest with all thine heart, thou mayest" (be baptized.) Acts viii. 37. Here faith is laid down as essential.

Answer: It is admitted on all hands that those who die in infancy may be saved. According to the Scriptures, however, "Except ye repent ye shall perish." Luke xiii. 3. "He that believeth not shall be damned." Mark xvi. 16. Now, as infants can neither repent nor believe, those who die in infancy must, according to this argument, be lost.

Again, God says, (Isaiah i. 19.), "If ye be willing and obedient, ye shall eat the good of the land." Infants, however, can neither will nor obey; and, therefore, cannot enjoy the blessing named.

Again, Paul says, (2 Thes. iii. 10), "If any will not work neither shall he eat." But infants cannot work; therefore infants should not eat.

Again, (taking those who oppose us, on their own ground, not on ours), that our Saviour was baptized, is a recorded fact. And that He was a fit subject, is an acknowledged truth. But as He had no sin, He could not repent; and as He needed no Saviour, He could not, (like a penitent sinner), believe. If, therefore, repentance and faith are positively required of all who are to be baptized, Christ was not a fit subject of the ordinance.

We conclude, therefore, that an argument which invariably brings us to a false conclusion, is a fallacious argument. Work is required of those only who can work. Willingness and obedience are required of those only who can will and obey. Faith and repentance are required of those only who can repent and believe. None of these, however, are required of infants.

4. Luke informs us, (Acts viii. 12), that when the people of Samaria "believed Philip, preaching the things concerning the kingdom of God, and the name of the Lord Jesus Christ, they were baptized, both men and women." "Now," say the opposers of infant baptism, "if that had been common, how easy it would have been to say, 'men, women, and children?'"

Answer: If all that was said and done by Christ and His apostles, had been written, (I suppose, the world even could not have received the books that would have been written), who, on reading the defence of Stephen, (Acts vii.,) does not suppose that something not recorded occurred, which led him to change so abruptly from a mild argument to severe invective. Who, again, on reading the last chapter of Acts, does not see how easy it would have been to add a sentence that would tell us what became of Paul? Although, then, there are those who would like to improve on the

wisdom of the Holy Spirit, the Church will have to bear with whatever is lost by their not having that power.

5. If we take children into the Church by baptism, why do we not admit them to the Lord's supper?

Answer: In Luke ii. 41, 42, we are told that the "parents of our Saviour went to Jerusalem every year at the feast of the passover; and that when He was twelve years old, they went up to Jerusalem after the custom of the feast." In 1 Cor. xi. 28, Paul, speaking of the Lord's supper, says, "Let a man examine himself, and so let him eat of that bread, and drink of that cup." "If then, under the old dispensation, children did not partake of the passover till they were old enough to know what it meant; and if under the new dispensation, those only should partake of it who can "discern the Lord's body," (1 Cor. xi. 28, 29), we, in acting as we do, act according to the Scriptures.

6. What good can it do to sprinkle water upon an unconscious infant?

I answer, by asking, What good could circumcision do? God has His own holy ends to accomplish in His own way, and will no doubt bless His own institutions. A "thus saith the Lord," therefore, on any subject, should silence every cavil.

If Abraham had inquired, "What good can it do?" when told to sacrifice his son, it would have argued a want of confidence in God. That it is the duty of parents to "train up their children in the way they should go," will not be questioned. That a sealed engagement has a tendency to stimulate to the discharge of duty, will not be questioned either. Now why it should be otherwise in matters of religion, it might not be easy to tell. So much for its effects on parents. Now for its effects on children.

Although there are no covenant engagements which human beings do not sometimes disregard, that does not prove that such transactions are of no value. That they often are of great value, is well known. But what was likely to be the effect upon the mind of a Jew, on seeing the sign of circumcision? Was it not well calculated to remind him of that covenant which made him "a debtor to do the whole law?" And is the effect of Christian baptism likely to be less?

Finally, those who object to the baptism of infants on the ground that they are not believers, or in other words, that they are not pious, do the same thing themselves, that is, they baptize unbelievers.

Into the various Christian communions, persons are frequently received whose lives soon make it

evident that they were not pious at the time. In consequence of this, they frequently withdraw from the communion, or are cut off. Now and then, however, some of these in after life become pious, and are restored. But when this occurs in a Baptist Church, are they rebaptized? In some few cases they are; but in a vast majority of cases they are not.\* However widely, therefore, evangelical Christians differ in theory on this subject, in practice they agree.

But this is not all. To the numerous sections of the large Baptist family there are large accessions of new members every year. Among these, quite a number are taken into the Church, on a profession of their faith while young. Some of these soon make it evident that they were not pious at the time, and are cut off. Some who were cut off, afterwards become pious and are restored, but are not rebaptized. I will now suppose what might readily occur, that among the restored, one is found, now and then, who is possessed of unusual gifts, and is made a minister. Now, only think of such an one restricting the Lord's supper to those only who have received believer's baptism. And yet there is not a Bap-

\*The writer was informed of one, by a Baptist preacher, who was restored without rebaptism, after he had been out of the communion fourteen years.

tist preacher on this continent who can be certain that there is not such a link in the line of his baptizers.



## CHAPTER VII.

## INFERENCES FROM THE FOREGOING.

We have now seen that the baptism of children is of divine authority. Let us notice next, some inferences from it.

1. Then, it is an ordinance that should be highly valued. Parents naturally feel deeply for their children, and as naturally desire to know their duty toward them. If it has pleased infinite wisdom to give instruction on any subject, that instruction should be highly valued, and implicitly obeyed. Not less highly, therefore, should they value the privilege of bringing their children into covenant with God, than the patriarch Noah valued the privilege of bringing his family with him, when the Lord said, "Come thou and all thy house into the ark;" or than Abraham valued the sign of the covenant in which the Almighty said, "I will be a God to thee, and to thy seed after thee." If any should inquire, what advantage hath the believer, and what profit is there of baptism to his children? I answer, "Much every way, but chiefly because unto them" are the

promises made—"to them pertain the adoption, and the glory, and the covenants." In these, "they have a strong consolation, who have fled for refuge to lay hold on the hope set before them." Hebrews vi. 18. To such parents it may be said especially, the promise "I will be a God unto thee and to thy seed after thee," "is unto you, and to your children." Gen. xvii. 7; Acts ii. 39.

2. It is an ordinance that cannot be wilfully neglected without criminality.

In the covenant with Abraham, it was enacted that "the man child whose flesh of his foreskin was not circumcised, should be cut off from his people." Gen. xvii. 14. Accordingly, when Moses was on his return from Midian into Egypt, the Lord met him and was about to kill him, because he had not circumcised his son. Zipporah his wife performed that rite, and then the anger of the Lord was appeased. Exodus iv. 24, 25, 26. Now, as the Abrahamic covenant is still the covenant of the Church, and as baptism in the Christian Church takes the place of circumcision in the Jewish Church, the same law which required a Jewish parent to have his children circumcised, requires a Christian parent to have them baptized. The Christian parent, therefore, who wilfully neglects the ordinance, not only incurs the divine

displeasure, as in the case of Moses, but also violates that law, the penalty of which was that the uncircumcised man child should be cut off from his people. If he pleads in excuse for his neglect, that baptism can be of no advantage to a child, he not only does not "respect the command of God," but puts his wisdom above God's wisdom. The professed Christian, who, for a like reason, would neglect the Lord's supper, would be considered unfit to be a Church member; and yet, no valid reason can be given why guilt in the former case is not as great as in the latter.

3. Another inference is an engagement on the part of the parent to have his children religiously educated.

When Abraham was about to be circumcised, and to have his children circumcised, the Lord said unto him, "Walk before Me and be thou perfect, and I will establish My covenant between Me and thee, and thy seed after thee." His descendants, therefore, who were circumcised under that covenant, not only engaged to walk according to the statutes and commandments and ordinances of the Lord, but to each of them it was said, "These words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children." Deut. vi. 6, 7. The reason assigned was "that they might set

their hopes on God, and not forget His works, but keep his commandments." Psalm lxxviii. 5, 6, 7. In accordance with this, the baptism of an adult according to the Presbyterian Catechism, "signifies and seals his engagement to be the Lord's." In the case of infants and minors, it makes them disciples (that is, learners) in the Church. The parents, therefore, who have them baptized, engage at the time of their baptism that they shall be such.

4. It implies an engagement also to correct and restrain them. "For I know him (Abraham) that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him." Gen. xviii. 19. But what had He spoken of him? Why, among other things, that "He would be a God to him and to his seed after him." When, therefore, Christian parents have their children baptized, they, in accordance with what is here said of Abraham, engage to "bring them up in the nurture and admonition of the Lord." Eph. vi. 7. As then, the children are by this ordinance consecrated to the service of God, parents have no right to devote, or to permit them to be devoted to anything sinful. Indeed I do not hesitate to say, that it is a sacrilege thus to

take sacrifices from the altar of God. Although then, to many "it may seem evil to serve the Lord," each Christian parent should say, "As for me, and my house, we will serve the Lord." Joshua xxiv. 15.

5. A fourth and final inference is, the weighty obligation that rests on those who have been baptized in infancy to take upon themselves, when they come to maturity, the covenant engagements of their parents.

When our revolutionary fathers entered into a covenant with Great Britain for their independence, it was for themselves, and for their seed after them. When they adopted a form of government of their own, and made laws under it, it was for them and their seed after them.

Now each of these engagements was just as binding on their seed as on themselves. Accordingly, when the children of Israel were about to enter into covenant with God, to be the people of God exclusively, Moses, who was the agent on the occasion, said, "Neither with you only do I make this covenant, but with him that standeth here with us this day before the Lord, and also with him that standeth not here with us this day." Deut. xxix. 10-15. As then, this covenant was just as obligatory upon future generations, as it was upon those who made it, it was

just as criminal for the former to set it at naught, as for the latter. Now all this applies with equal force to those who were baptized in infancy. They are the children of the covenant, and of the promise which God made to their fathers. O, that they would often think of this, and ponder it carefully, "lest there be any fornicator or profane person as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward when he would have inherited the blessing he was rejected, for he found no place of repentance, though he sought it carefully with tears." Heb. xii. 16, 17. O, that such considerations would lead them to act like Moses, who "when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward." Heb. xi. 24, 25, 26.

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